

THE COMMUNICABLE ATTRIBUTES OF GOD
AND THE HUMAN PERSONALITY

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DOCTOR OF MINISTRY

BY

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DEDICATION

To my Lord and Savior Jesus Christ.

To my beloved husband, Stephen, God's greatest earthly gift to me

And to my beautiful daughters, Esther and Sarah, God's greatest earthly joys to me.

Thank you.

EPIGRAPH

Above all -
a passion for truth,
for without truth a dark veil separates us from knowing God
or being reformed into the glorious image of His Son, Jesus, who died, rose, and lives
in truth and for truth.

Barbara Vannah

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ABBREVIATIONS

Biblical Abbreviations¹

| | |
|---------|-----------------|
| Gen | Genesis |
| Exod | Exodus |
| Lev | Leviticus |
| Num | Numbers |
| Deut | Deuteronomy |
| Josh | Joshua |
| Judg | Judges |
| 1-2 Sam | 1-2 Samuel |
| 1-2 Kgs | 1-2 Kings |
| 1-2 Chr | 1-2 Chronicles |
| Ezra | Ezra |
| Neh | Nehemiah |
| Esth | Esther |
| Job | Job |
| Ps | Psalms |
| Prov | Proverbs |
| Eccl | Ecclesiastes |
| Song | Song of Solomon |
| Isa | Isaiah |
| Jer | Jeremiah |
| Lam | Lamentations |
| Ezek | Ezekiel |
| Dan | Daniel |
| Hos | Hosea |
| Joel | Joel |
| Amos | Amos |
| Obad | Obadiah |
| Jonah | Jonah |
| Mic | Micah |
| Nah | Nahum |
| Hab | Habakkuk |
| Zeph | Zephaniah |
| Hag | Haggai |
| Zech | Zechariah |
| Mal | Malachi |
| Matt | Matthew |
| Mark | Mark |
| Luke | Luke |

¹ Patrick H. Alexander et. al. (Ed.), *The SBL Handbook of Style* (Peabody, Massachusetts: Hendrickson Publishers, 1999), 73, 74.

| | |
|------------|-------------------|
| John | John |
| Acts | Acts |
| Rom | Romans |
| 1-2 Cor | 1-2 Corinthians |
| Gal | Galatians |
| Eph | Ephesians |
| Phil | Philippians |
| Col | Colossians |
| 1-2 Thess | 1-2 Thessalonians |
| 1-2 Tim | 1-2 Timothy |
| Titus | Titus |
| Phlm | Philemon |
| Heb | Hebrews |
| Jas | James |
| 1-2 Pet | 1-2 Peter |
| 1-2-3 John | 1-2-3 John |
| Jude | Jude |
| Rev | Revelation |

ABSTRACT

The original purpose of this thesis was to discover a theory of personality from the Bible. A problem was first noted during the Doctor of Ministry class on “Theories of Personality.” There was not one text on a biblical theory of the human personality.

One aspect of that theory was “The Communicable Attributes of God and the Human Personality” which was chapter four of a seven hundred page dissertation entitled “A Biblical Theory of Personality” and included chapters from biblical research on (1) “The Soul and Its Relationship to the Spirit and Heart,” (2) “The Effect of the Fall,” (3) “The Image of God,” (5) “Psychopathology,” and (6) “Mental Health.” While the theory and theology was accepted, the Counseling Department determined that length was the controlling factor, so the scope is limited to the communicable attributes of God and the human personality alluding to the integrated biblical theory of personality.

The contents to be covered in this thesis include the preeminent communicable attributes of God, “truth” and “love,” secondary communicable attributes, the laws and gifts of God emanating from His attributes, basic needs of the human personality, relevant secular theories of personality, mental order (mental health) and mental disorder (psychopathology). In application, two aspects of the church are considered relative to the communicable attributes of God; assimilation and worship music.

The conclusion is that as the human personality ascends into the image of God, including the communicable attributes of God, mental health increases functioning, integrity, and glory. As the personality distances from the image of God, psychopathology increases dysfunction, conflict, and disintegration.

INTRODUCTION

Mental order in the human personality is directly proportional to its congruence with the image of God, the *Imago Dei*. “When He appears, we shall be like Him” (1 John 3:2). At the core of the image of God are His communicable attributes, that is, who God is as a person with regard to His character, values, beliefs or even traits in the heart of His personality. In the regenerated human being, God is reforming the personality into “the image of the Son” (Rom 8:29). Most importantly, that reformation of the image in wo/man centers on the communicable attributes of God.²

The two preeminent attributes of God are truth and love. These two attributes form and flow into and between every other attribute of God. They are the glue of integrity. His secondary attributes are the crystallized precipitates of love and truth. Secondary attributes work out the specifics of the two greatest attributes. Due to the limitations of this thesis only ten general categories of secondary attributes will be covered as examples. These categories are not only central to God’s personality but to wo/man’s personality as well. There are other categories and subcategories of secondary attributes of God which are important in the human personality’s ascension into the *Imago Dei*. Many books, if not libraries, could be written on God’s attributes which are infused into the human personality in the process of sanctification and glorification.

God has created the human personality with core needs such as meaning and worth. The two preeminent and secondary attributes of God once formed into the human personality meet those needs. External structures such as family and community which

² Throughout this chapter “attributes” shall always mean “communicable attributes;” those attributes of God’s personality which, to a lesser degree, can be recreated in the human personality.

live God's attributes can help those attributes grow in the young emerging personality and temporarily, to a limited degree, meet those needs. Ultimately, only God and His attributes in the personality can fully, completely, and eternally meet the needs of the human personality. The progressive fulfillment of those needs is accompanied by pleasurable emotions of varying quality and quantity such as peace, joy, and/or enthusiasm.

Unmet core needs of the human personality cause pain of varying quality and quantity. Depression, anxiety, guilt and/or shame are examples. When God's attribute(s) are not being reformed into the personality, what is left? The opposite extremes of God's attributes are referred to as "antipathies." Antipathies, when built into the personality, do not fulfill the basic needs of the personality but instead lead to painful states indicating danger or damage to the soul which in excess are associated with psychopathology, that is, mental disorder.

Table Intro.1. Attributes of God Fulfill Basic Needs of the Human Personality Versus Antipathies Lead to Painful States of Unmet Needs

| <u>Attributes of God Fulfill Basic Needs of the Human Personality</u> | <u>Antipathies Lead to Painful States of Unmet Needs</u> |
|---|--|
| TRUTH | DECEPTION |
| Meaning | Meaninglessness |
| Growth | Deterioration |
| Power | Powerlessness |
| Usefulness | Uselessness |
| Significance | Insignificance |
| LOVE | HATE |
| Security | Insecurity |
| Intimacy | Loneliness |
| Belonging | Betrayal |
| Possession | Poverty |
| Worth | Worthlessness |

The two preeminent attributes and their corresponding antipathies encompass reality (truth versus deception) and relationships (love versus hate). When determining levels of psychosis which is a deterioration of the personality into psychopathology, a professional will consider the three “R’s” – reality, relationships, and reactivity.³ In paranoid, delusional, or psychotic disorders objective *reality* testing decreases while subjective assumptions from internal belief systems increase. Thus the person makes poorer quality decisions because s/he is out of touch with reality. S/he loses the ability to discern truth.⁴ Closely related is the declivity of *relationships*. Healthy relationships require an ability to reach out and empathize with others, to read their emotional states and understand their cognitive expressions then respond in an edifying way.⁵ This too is gradually lost in mental disorder. As failure in reality and relationships increases, so the pain of unmet needs of the personality increases. This pain can manifest in *reactivity* such as emotional outbursts of anger, acting out, anxiety attacks, or deepened depression etc. At the opposite end, as mental order according to God’s order increases so the skills of the individual in discerning reality, strengthening relationships, and empowering emotions for productive proactive responses - rather than counterproductive reactive responses - increases.

The communicable attributes of God being formed into the regenerated human personality create a synergized system of integrity. The antipathies of God’s attributes form a fragmented, conflicted personality system in progressive disintegration.

³ Raymond Pendleton, psychologist and professor at Gordon-Conwell Theological Seminary. The three “R’s” were stated to the author in a supervision session in 2005.

⁴ Truth is defined as the clear and accurate mirrored reflection of reality. This definition corresponds with the biblical usage of the words “truth” and “true” and is in opposition to the postmodern definition that anyone’s perceptions or opinions, no matter how fallacious and contradictory, are “true.” The latter definition excludes objective reality testing.

⁵ Daniel Goleman, *Emotional Intelligence* (New York: Bantam Books, 1995), chapter 7.

All of the attributes of God can be summarized in one word, “holy.” Holiness is the absolute integrity of all of God’s attributes put together in His personality and the absolute separation from all antipathies against His attributes.

As a general rule, God’s attributes are linked with positive, empowering emotions. As these attributes are created in the believer corresponding emotions arise. Conversely, the antipathies which tear down the human personality are associated with a variety of painful emotions which in most cases warn of danger or damage to the soul. Examples are – “wisdom and knowledge and joy” (Eccl 2:26). “Righteousness and peace have kissed” (Ps 85:10, Isa 48:22). Knowledge and wisdom are attributes which are regularly accompanied with the emotion of joy. Righteousness is blessed with peace in relationships and in emotions. Attributes of God are often associated with edifying, pleasurable emotions. However, God’s attribute of justice may be associated with righteous anger. The antipathies of God’s attributes are also associated with corresponding emotions. “A fool has no joy” (Prov 17:21). “Anger resides in the bosom of fools” (Eccl 7:9). “The wicked flee [terror] when no one is pursuing, but the righteous are bold as a lion [courage]” (Prov 28:1). “There is no peace for the wicked” (Isa 48:22). The words “fool” and “the wicked” are descriptions of people each with a certain combination of antipathies.

Finally, the attributes of God’s personality flow out into manifestations in reality as primary, secondary and tertiary gifts to humankind. The primary gifts are the ultimate and highest destiny of the human soul; to know God in an eternal, lovingly intimate relationship. God reveals Himself and actively knits our soul with His for eternity (1

Sam 18:1). God's gift to give of Himself is the greatest of all without which the human soul has a black hole of emptiness at the core of its being.

A. Primary Gift of God; to Give of Himself

1. Revealing Himself (Truth)
2. Relating Personally and Intimately (Love)

The secondary gifts of God fulfill the basic needs of the human personality. As God forms His attributes into the believer He also bestows gifts which are intricately derived from those attributes. For example, as the person grows in knowledge, understanding, and wisdom (all attributes of God) the gift of meaning evolves. God's gift of meaning fulfills the need of meaning in the human personality. This is a hand-in-glove perfect match. It is possible for a person to grow in knowledge, understanding, and wisdom in only the physical realm of reality to the exclusion of the spiritual realm, and in the end suffer the profound existential anxiety of meaninglessness. Solomon, the wisest, most knowledgeable man in the (physical) world during his time, concluded his life in such pain. "Vanity of vanities! All is vanity" . . . "In much wisdom there is much grief, and increasing knowledge results in increasing pain" (Eccl 1:1, 18). He stated, "My lifetime of futility" (Eccl 7:15) and he came to a point where he "completely despaired" (Eccl 2:20). Other words which described his life⁶ included "emptiness" (Eccl 5:7), "striving after the wind" (Eccl 1:14; 2:17), and "madness" (Eccl 1:17). So he said, "I hated life" (Eccl 2:17). The conclusion was a terrible lack of meaning of life and for his life. In the very end, God's loving grace threw him a lifeline of meaning. "The conclusion . . . is fear God and keep His commandments" (Eccl 12:13). This was God's gift of meaning; life without Him is eventually empty, pointless, and a dead end. Ultimate meaning is only found in God. God's secondary gifts are delineated as follows:

⁶ These words referred to Solomon either directly or from his projection onto others.

B. Secondary Gifts of God

1. Creative (based on Truth)
 - a. Meaning
 - b. Growth
 - c. Power
 - d. Usefulness
 - e. Significance (in work)
2. Relational (based on Love)
 - a. Intimacy
 - b. Belonging ("I am yours.")
 - c. Possession ("You are Mine.")
 - d. Security
 - e. Worth (in personhood)

The tertiary gifts of God are the external systemic structures (individual, family, community, etc.) which should house the attributes of God and thus reflect the image of God in all directions. These structures should be the conduit through which His attributes flow, guiding generation after generation toward Him. When these structures, whether small groups or corporate bodies or nations, are ordered according to God's order, they intrinsically carry meaning, growth, power, usefulness, significance, intimacy, belonging, possession, security, and worth which they bestow upon the person and therein help to fulfill the intrinsic core needs as the human personality is progressively formed in the Imago Dei. In other words, the blessings and fulfillment of personality needs from a highly productive and satisfying community predominate in a society functioning according to God's order in attributes and laws. Godly communities help fulfill deep-seated core needs of the human personality. God's tertiary gifts are as follows:

C. Tertiary Gifts of God

1. The Individual
2. The Marriage
3. The Family
4. The Community
5. The Church
6. The Nation
7. The World

In order for people to maximize the benefits of God's gifts He has condensed His attributes into nutshells of reality – beautiful, edifying laws.⁷ The laws of God are the practical outworking of His attributes radiating great wisdom in reality and relationships.

In conclusion, the God-empowered evolution of the human personality into the attributes of God builds mental health ordered according to God's order – the integrity of the image of God. De-evolution through the antipathies fragments the personality in disorder – the disintegration of idolatry. Out of God's attributes flow the primary, secondary, and tertiary gifts of God which should be ordered according to God's attributes and laws. The laws of God also flow out of His attributes. All of these lead us into an ever deeper understanding of reality with an ever greater capacity for relationships toward the paramount pinnacle of knowing God and living intimately in His gracious love forever.

One last point: Describing the human personality is analogous to a scientist in chemistry who investigates, discovers and then tries to describe the atom. In chalk and in print it is represented as a circle with "N" (neutrons) and "P" (protons) in the center surrounded by another circle with "e" (electrons) randomly placed. Is this the atom? No. It is a mere shadow of the real thing. Their drawing is two-dimensional, static, linear, and over-simplified. The real atom is four-dimensional (space-time), dynamic, functioning in systems, and far more complex. Multiply this by 1000 times and so it is with trying to explain the human personality in a book: it will appear two-dimensional, static, linear,

⁷ Supreme functioning and ultimate fulfillment in each gift requires obedience to His laws. (See Deut 28.) This does not include salvation which is a free gift of God, by His grace, through the life, death, and resurrection of Jesus, received through faith. The word "law" is used in a broad sense which includes testimonies, precepts, statutes, commandments, judgments, ways, word, ordinances (Ps 119:2, 4, 5, 6, 7, 15, 17, 30) as they relate to moral realms, rather than ceremonial or sacrificial systems.

and over-simplified while instead God has created the personality in marvelous complexity. It is dynamic, always evolving or de-evolving; four-dimensional across space and time in the past, present, and future; and interfacing with complicated layers of internal and external systems across reality and relationships.

CHAPTER ONE

THE PREEMINENT COMMUNICABLE ATTRIBUTES OF GOD

Truth and Love

“Truth” is the clear and accurate mirrored reflection of reality. Truth always reveals reality. Reality is real. It exists. It is. Thus, the Creator chose as His first and most holy name to reveal His absolute, eternal existence in reality when God said to Moses, “I AM WHO I AM. Thus you shall say to the sons of Israel, ‘I AM has sent me to you’” (Exod 3:14). The name, “I AM,” is “related to the name of God, YHWH, rendered Lord, which is derived from the verb *HAYAH*, to be.”⁸ To “be, [to] exist, [to] be in existence”⁹ is fundamental to this Hebrew word. Another, closely related meaning of *haya* is “to live or have life.”¹⁰ God was proclaiming His glorious existence to His creation. His existence means He has “actual being... live[s].”¹¹ “He is” in reality. Since truth is the reflection of reality, it logically follows that God closely associated His being with truth. Truth is a primary attribute of His personality. The following verses show how truth permeates His being and everything He does.

⁸ *New American Standard Bible* (Nashville, Tennessee: Thomas Nelson Publishers, 1977), 69.

⁹ William Gesenius, *A Hebrew and English Lexicon of the Old Testament*, trans. Edward Robinson (Oxford, England: Clarendon Press, 1978), 226.

¹⁰ R. Laird Harris, ed., Gleason L. Archer, assoc. ed., Bruce K. Waltke, assoc. ed., *Theological Wordbook of the Old Testament*, vol. 1 (Chicago: Moody Press, 1980), 279.

¹¹ *Webster’s New Universal Unabridged Dictionary* (New York: Barnes & Noble Books, 1996), 678.

God is Truth

| | | |
|----------------------------|--|---|
| Jesus | I am... the truth ...full of... truth truth [was] realized through Jesus Christ. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice. truth is in Jesus He...is called...True the Spirit of truth | John 14:6 John 1:14 John 1:17 John 18:37 Eph 4:15 Rev 19:11 John 14:17; 15:26, 16:13 1 John 5:7 Ps 31:5; Isa 65:16 |
| Holy Spirit | the Spirit is the truth God of truth Your law is truth. Your commandments are truth. The sum of Your word is truth. The truth of the Lord is everlasting. Truth springs from the earth. Your truth reaches to the skies. The works of His hands are truth. | Ps 119:142 Ps 119:151 Ps 119:160 Ps 117:2 Ps 85:11 Ps 108:4 Ps 111:7 Zech 8:3 2 Cor 11:10 Ps 51:6 Ps 15:2 |
| God | Jerusalem will be called the City of Truth. as the truth of Christ is in me | Phil 4:8 1 Cor 13:6 Jer 33:6 |
| God's law | You desire truth in the innermost being. | Zech 8:19, 2 Th. 2:10 |
| God's commands | Truth in his heart | Eph 4:25, 15 |
| God's word | [1 st in list] whatever is true... let your mind dwell on [this] | Zech 8:16 |
| God's creation | rejoices with the truth an abundance of peace and truth | John 4:23, 24 |
| God's city | love truth | Ps 86:11 |
| Truth in the soul | speak truth | Isa 38:3 |
| Truth in the heart | speak to one another in truth | John 3:21; 1 John 1:6 |
| Truth in the mind | must worship the Father in ... truth | 3 John 1:3, 4 |
| Truth and emotions | I will walk in Your truth | John 17:17 |
| Truth in words | I have walked before You in truth | Eph 6:14 |
| Truth in worship | practices the truth | |
| Truth in action | walking in truth | |
| Truth in sanctification | Sanctify them in the truth. | |
| Truth in spiritual warfare | [1 st in list] gird-loins with truth | |

God is truth. Truth represents reality. He exists in reality and has created all of reality. So every other attribute of God has truth in its essence and functions in truth.

Every attribute of God is real and deals in the highest effectiveness in reality. There is only one truth - that is God's truth. Since God created all of reality, He alone knows all of reality and reveals it in truth alone. All truth originates from God and returns to God. This includes not only the truth of the Bible but the manifold truths found in His creation. Truth always reflects reality.

God reveals Himself through reality. "For since the creation of the world [reality] His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made..." (Rom 2:20; Ps 19). Reality is the handiwork of God through which He reveals His thoughts, His soul, His heart, His character. Look into a sunset over the ocean and see God's magnificent beauty. Beauty is an attribute of God. "Behold, the beauty of the Lord" (Ps 27:4, Isa 4:2). Run from a hurricane and catch a glimpse of His terrible power. Watch a child being born and glow in His love. Beauty, power, and love are attributes of God. On the other hand, remember the lion which savagely disembowels the lamb. Pain and destruction were not part of God's original creation, but they are a severe mercy, a visual teaching aid, a shadow in the physical world to warn the believer of the dangers in the reality of the harsh fallen spiritual world. "Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour" (1 Pet 5:8). Those who have eyes which see and ears which hear spiritually and respond with a mind ordered in God's order will understand the warnings and escape. As the lion disembowels the lamb, so Satan rips the guts out of wo/man's soul. Both are exceedingly painful and destructive. Eventually, God will redeem this world into a new heaven and new earth without pain or death (Rev 21:1-4). Mercy is an

attribute of God. Thus, all of reality is God's creation and in some way reflects who He is and what He is doing. God is truth.

God designed reality which includes the microcosmic physical world and the macrocosmic spiritual world and intended human beings to live in reality even after the fall. To live in reality requires living in truth – God's truth – in His word and in His creation.

Mental health in the human personality requires immersion in both the physical and spiritual worlds of reality; in God's truth with soul, spirit, heart, mind, emotions, and body. Psychopathology is always a trip into pseudo-realities, into *Alice in Wonderland*, into *Personal Knowledge*,¹² into postmodern philosophy where only subjective perceptions without objective reality are acknowledged – all ending in paramount idolatry where the person becomes the ultimate authority in creating his/her own internal world projected onto the external world. “I will raise my throne... I will make myself like the Most High” (Isa 14: 13, 14). The person becomes the only god of his/her existence and the only expert on his/her truth. S/he rules and makes the rules. S/he is the supreme creator of his/her world view and life blocking out God-created reality.

Mental disorder is founded upon deception.¹³ Mental order is based in the truth of reality. Truth is a preeminent attribute of the Creator. The human personality needs truth as much as the human body needs sunlight for high functioning.

Secular psychologists and psychiatrists have noted the critical necessity of truth, that is immersion in reality, for the health of the human personality. “The core tendency

¹² Michael Polanyi, *Personal Knowledge; Towards a Post-Critical Philosophy* (Chicago, Illinois: University of Chicago Press, 1958).

¹³ This concept was covered in a previous manuscript, *A Biblical Theory of Personality: The Effect of the Fall on the Human Personality*, and supported by verses such as Gen 3:13 and Rev 12:9.

of personality from George A. Kelly's, Ph.D. (1905-1967) point of view, is easily stated: the person's continual attempt to predict and control the events of experience" basing his model on "the scientific pursuit of truth. Truth... is what convinces us of its inexorable reality."¹⁴ Kelly noted how he discovered "people as scientists" searching for truth:

I would... be...helping the distressed person work out some solutions to his life's problems... I would try to get him to pinpoint the issues, to observe, to become intimate with the problem, to form hypotheses, to make test runs, to relate outcomes to anticipations, to control his ventures so that he will know what led to what, to generalize cautiously, and to revise his dogma in the light of experience.¹⁵

It is important to note that the laws for discerning truth which come down to form the foundation of the scientific method originated from the Bible.¹⁶

Abraham Maslow tried to describe high achievers who reached mountain-top experiences with their lives. Notice the first value he listed was truth. It is also interesting to note the number of values in his list which are outright attributes of God and carry over into the *Imago Dei* for the human personality (truth, goodness, beauty, unity, wholeness, transcendence, aliveness, uniqueness, justice, and meaningfulness):

Accompanying self-actualization are certain special needs. These include cognitive needs, motivations to know, to understand, to explain and to satisfy curiosity, and a variety of aesthetic needs related to beauty, structure, and symmetry. Such needs have been identified collectively by Maslow as meta-needs or growth needs (G-needs), terms used 'to describe the motivations of self-actualizing people.' All of these meta-needs are closely enmeshed with the overriding need for self-actualization ... B-Values, ultimate or end-goals of meta-need fulfillment are more likely to be possessed by self-actualizers than by others.

¹⁴ Salvatore Maddi, *Personality Theories; A Comparative Analysis* 6th Ed. (Long Grove, Illinois: Waveland Press, 1996), 175. c.f. G. A. Kelly, *The Psychology of Personal Constructs*, vol. I (New York:Norton, 1955), 5.

¹⁵ G. Kelly, "The Autobiography of a Theory." In B. Maher (Ed.), *Clinical Psychology and Personality: The Selected Papers of George Kelly*. (New York: Norton, 1969), 60, 61. c.f. Bem Allen, *Personality Theories; Development, Growth, and Diversity* 4th Ed. (Boston: Allyn and Bacon, 2003), 254, 254.

¹⁶ Deut 17:4; 19:18; Luke 1:3; John 7:24; Deut 19:17, Prov 18:17; Deut 19:15; 2 Cor 13:1; John 5:31; Mark 14:56, 59; 1 Kgs 21:1; Deut 19:16; Ps 35:11; Prov 6:12, 12:17, 14:5; Deut 16:19, 27:19; Prov 24:23; Luke 6:26; John 7:24

They include truth, goodness, beauty, unity, wholeness, transcendence, aliveness, uniqueness, justice, order, simplicity, richness, effortlessness, playfulness, self-sufficiency, and meaningfulness.¹⁷

Maddi summarizes Seymour Epstein, a professor of psychology at the University of Massachusetts at Amherst, by saying, “his core tendency [is] ‘the attempt to construct a harmonious personal theory of reality through mutually compatible views of the self, the world, and how they interconnect.’” Epstein’s theory of reality is “a hierarchical organization of schemata [constructs] and networks of schemata.”¹⁸ These schemata are attempts to define truth in various areas of reality.

With regard to psychopathology, Leonard A. Weinroth, a psychiatrist and clinical professor of psychiatry at Mount Sinai Medical School, simply states:

Whereas reality testing and sense of reality are disturbed in any psychosis, this disturbance is especially noticeable in schizophrenia. It is obvious that when severe regression and interference with the basic ego functions has taken place, good judgment and correct evaluation of reality are all but impossible. The schizophrenic patient frequently has difficulty in sensing the boundaries between the self and the outside world. This, in turn, interferes with proper reality testing.¹⁹

Carl Jung believed that “the vast majority of mental illnesses [except those of a direct organic nature] are due to a disintegration of consciousness caused by the

¹⁷ Allen, 238. c.f. A. H. Maslow. “A Theory of Metamotivation: The Biological Rooting of the Value-life.” *Journal of Humanistic Psychology*, 7, 93-127. And A. H. Maslow, *Motivation and Personality*, 2nd ed. (New York: Harper and Row, 1970), 134. And A. H. Maslow, *Toward a Psychology of Being*, 2nd Ed. (Princeton, New Jersey: D. Van Nostrand Company, Inc., 1968), 172.

¹⁸ Maddi, 186. c.f. S. Epstein, “The Stability of Behavior Across Time and Situations”, In R. A. Zucker, J. Aronoff, & R. I. Rabin (eds.), *Personality and the Prediction of Behavior* (New York: Academic Press). And S. Epstein, “Implications of Cognitive-experiential Self-theory for New Directions in Personality and Developmental Psychology. In R. Parke, G. Tomlinson-Keasey, K. Widemen, & D. C. Funder (eds.), *Studying Lives Through Time:Approaches to Personality and Development* (Washington, DC: American Psychological Association, 1994).

¹⁹ George H. Wiedeman, M.D., (ed.), Sumner Matison, M.A., M.S.S.W., (assoc. ed.), *Personality Development and Deviation* (New York: International Universities Press, Inc., 1975), 415.

irresistible invasion of unconscious contents.”²⁰ “The ego’s major region of activity in the personality is consciousness.”²¹ Freud defined consciousness as a “sense organ” through which the person was aware of sensory input [seeing, smelling, etc. thinking about things seen].²² He held that the ego functioned using the reality principle.²³ “Ego is guided by a higher level of mental functioning, called secondary process: intellectual operations such as thinking, evaluating, planning, and decision making that test reality to determine whether certain behaviors are beneficial. Ego thus serves as a bridge to reality.”²⁴ Thus, the ego is responsible for discerning reality through physical sense organs and the accompanying cerebral structures which perceive, assimilate, interpret, and reason. Carl Jung therefore proposed that the internal psychological world of the patient so flooded the abilities of the patient to connect with the external world that normal functioning severely declined. As the process of reality-determination breaks down, mental illness ensues.

Raymond Pendleton said that the presence of psychosis can be determined by the deterioration of the “3Rs:” Reality, Relationships, and Reactivity. When reality testing – the ability to discern truth - decreased to such an extent that the person could no longer reasonably connect with the external world then one of the three criteria was met for psychosis.²⁵

²⁰ Joseph F. Rychlak, *Introduction to Personality and Psychotherapy*, 2nd ed. (Boston: Houghton Mifflin Company, 1981), 221. c.f. H. Read, M. Fordham, and G. Adler, (eds.), *The Collected Works of C. G. Jung*, Vol. 17 *The Development of Personality* (New York: Pantheon Books, 1954), 153.

²¹ Rychlak, 186. c.f. Jung, Vol. 8, 323.

²² Ibid., 44. c.f. S. Freud, *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol. V (London: Hogarth Press, 1953) 574.

²³ Freud, Vol. XVIII, 10.

²⁴ Allen, 24.

²⁵ Dr. Pendleton, the Head of the Counseling Department at Gordon-Conwell Theological Seminary, stated this to the author during a supervisory session in his office in 2005.

Alfred Adler looked at psychopathology on a continuum making a quantitative and qualitative view of abnormal behavior. The “lie,” “fictional goals,” “fictional life,” and “delusional system” are all terms indicating a withdrawal from and a rejection of reality:

Normality shades into neurotic behavior which in turn can go over into psychosis by quantitative steps of increasing maladjustment. The neurotic is a person who has a history of the life lie, seeking fictional goals, but he or she continues to meet a few of life’s challenges. The psychotic, on the other hand, has completely failed in the three problem areas of life... work, love, and society.²⁶

“Psychotics greatly elaborate their fictional life style, making it into a full-blown delusional system to which they can withdraw, and see and hear things that are imaginary [hallucination], thereby ending up being cared for on a full-time basis.”²⁷ The bottom line assumption is “that the neurotic or psychotic has framed a mistaken style of life, which continually distorts reality. The therapist must first help the person to correct this view of reality.”²⁸

Note the declining ability to discern objective reality and its representational truth. “A type of psychological shock may be experienced when a person’s fiction runs head-on into reality... Disillusionment, disappointment, and isolation may occur. In fact, Adler defines neurosis as an extreme form of reaction to shock, ‘a person’s automatic, unknowing exploitation of the symptoms resulting from the effects of a shock.’”²⁹

Adler’s most fascinating contributions described how various psychopathologies distorted truth in order to block out reality. A summation is given below:³⁰

²⁶ Rychlak, 155, 156. c.f. A. Adler, *Social Interest: A Challenge to Mankind* (New York: Capricorn Books, 1964), 13, 14.

²⁷ Rychlak, 155, 156. c.f. A. Adler, *The Practice and Theory of Individual Psychology* (Totowa, New Jersey: Littlefield, Adams, & Co., 1968), 56.

²⁸ Ibid., 159. c.f. A. Adler, *Problems of Neurosis* (New York: Harper & Row, 1964), 73.

²⁹ Allen, 81. c.f. A. Adler, *Problems of Neurosis*. 180.

³⁰ Rychlak, 156-159.

| <u>Pathology</u> | <u>Distortion of Truth that Blocks Out Reality</u> |
|--------------------|---|
| Mania | Devalue and trivialize problems Exaggerate self-superiority ³¹ |
| Depression | Exaggerated distrust of others ³² |
| Schizophrenia | This is one of the most severe forms of psychosis in which the individual has completely given up all hope of a victory in the real world. In the delusional belief that he is Jesus Christ, we see the fictive goal that splits a man off from reality. ³³ |
| Paranoia | Typified by extreme suspiciousness and hostility due to inferiority feelings leading to imaginary schemes [plots by others] to defend the self ³⁴ |
| Sexual Perversions | They cannot face the challenges of love. Rather than conducting themselves in the common fashion, they reverse the customary morality, or the roles of their sexual partners... When you cannot meet the goal, change it... The lesbian is expressing the ultimate of masculine protest... ³⁵ The male homosexual is often encouraged to take this role by a strong identification with a mother who gave him feelings of being different by dressing him in girl's clothing, and so on. Perversity denies the reality of biological anatomy and physiology and threaten[s] the integrity of the family. ³⁶ |
| Criminality | Driven by strong feelings of inferiority ³⁷ |

Samuel Yochelson agreed with Adler in part when he stated from extensive studies on the criminal personality the following:

The criminal's perfectionism bolsters his belief that he is number one – the best. It is an antidote to being a nothing, a zero. Doing the top job [crime] enhances his idea of himself as a worthy person... The criminal, however, is vulnerable to the zero state [total inferiority]; in whatever he undertakes, his entire worth as a person is at stake.³⁸

³¹ Adler, *Practice and Theory of Individual Psychology*. 243.

³² Adler, *What Life Should Mean to You* (New York: Capricorn Books, 1958), 259.

³³ Adler, *Problems of Neurosis*. 128.

³⁴ Adler, *Practice and Theory of Individual Psychology*. 255.

³⁵ Adler, *Problems of Neurosis*. 64.

³⁶ Adler, *Practice and Theory of Individual Psychology*, 188.

³⁷ Adler, *What Life Should Mean to You*. 226.

³⁸ Samuel Yochelson, *The Criminal Personality*, Vol. I (New York: Fowman & Littlefield, 1976), 321.

By “antidote” Yochelson means a defense mechanism which blocks the truth of the criminal’s true inferiority relative to societal norms and standards.

Jean Piaget did not have a formal theory of pathology, however he wrote that “... durable disequilibria constitute pathological organic or mental states.”³⁹ Rychlak paraphrased him by saying, “The person who has learned has constructed a behavioral pattern that lasts because it is successfully answering needs via the circular reactions of assimilation and accommodation. ... When we have a lasting [learned] pattern of behavior that fails to meet the person’s needs, we have abnormality taking place.”⁴⁰ Assimilation and accommodation involve the individual’s reaction to reality in order to meet his/her needs. Piaget wrote, “Knowledge does not begin in the I, and it does not begin in the object; it begins in the interactions.... There is a reciprocal and simultaneous construction of the subject on the one and the object on the other.”⁴¹ The object refers to the physical world, the environment, reality. When needs are continually unmet in interaction with reality, the probability of psychopathology increases.

One clump of mental disorders are associated with addictions and compulsions of any and every sort including substance abuse, gambling, sex, TV, work, exercise, cleaning, washing, eating, relationships etc. “Our symptoms... 1. are part of our denial system, 2. give us the illusion that we are in control... Our childhood minds will isolate the source of psychological pain in a safe blanket of denial to maintain some kind of

³⁹ J. Piaget, *Six Psychological Studies* (New York: Random House, 1967), 102.

⁴⁰ Rychlak, 707.

⁴¹ Ibid., 672, 673. c.f. R. I. Evans, *Jean Piaget: The Man and His Ideas* (New York: E. P. Dutton & Co., 1973), 20.

balance. These symptoms form as a way of protecting us from a pain that we as children had no power to remove.”⁴² The string of logical progression is as follows:

- (a) Unfulfilled Human Need (i.e. parental neglect in childhood, lack of intimacy)
- (b) Pain (i.e. the pain of insecurity and distrust, even worse, “I wasn’t loved.”)
- (c) Defense Mechanism (denial that parents didn’t love me)
- (d) Addiction (eating as a substitute for love to feel “full” of love, security etc.)
- (e) Symptom Consequences (obesity or bulimia)

The last three stages (c, d, and e) are attempts to block out reality in order to stop the pain emanating from the unmet need of the personality.

Harry Sullivan⁴³ believed that abnormality grew from the unmet need of the human personality for worth and the resulting choice of the individual to progressively dissociate from reality into a dream world that assumed the opposite; the need was met. Sullivan’s view was that “abnormality concerned a person’s self-esteem or confidence. Very often the individual withdraws into a dream world to cultivate unrealistic (autistic) views of life.”⁴⁴ He further stated:

This lowered confidence and tendency to withdraw stems from a lack of parental empathy or negatively reflected appraisals from significant adults. As the developing child feels confidence slipping away, he or she begins to selectively inattend to and then to dissociate important weak spots needing attention and correction...⁴⁵ Rather than meet challenges the self dynamism has set on a course of avoidance, building security on foundations of sand. Hence, “we may say.... as a generality, that healthy development of personality is inversely proportionate to the amount, to the number of tendencies which have come to exist in dissociation.”⁴⁶

⁴² John C. Friel and Linda D. Friel, *Adult Children; The Secrets of Dysfunctional Families* (Deerfield Beach, Florida; Health Communications, Inc., 1988), 23, 24.

⁴³ Rychlak, 354, 355.

⁴⁴ H. S. Sullivan, *Schizophrenia as a Human Process* (New York: W. W. Norton & Co., 1962), 221.

⁴⁵ Ibid., 279.

⁴⁶ H. S. Sullivan, *Conceptions of Modern Psychiatry* (New York: W. W. Norton & Co., 1940), 47.

Dissociation is an extreme form of rejection of reality in some parts or in all of reality.

Sullivan's last sentence summarizes the key cause of abnormality; mental health is inversely proportionate to withdrawal from reality, that is, dissociation from reality.

Major, extended avoidance of reality leads to psychopathology.

The damage of truth which distorts or limits understanding of reality is present in most, if not all, mental disorders/psychopathologies at some point. Here are a few more examples:

Anorexia Nervosa – “The individual refuses to maintain a minimally normal body weight, is intensely afraid of gaining weight, and exhibits a significant disturbance in the perception of the shape or size of his or her body.”⁴⁷

Attention-Deficit/Hyperactivity Disorder – “Often fails to give close attention to details or makes careless mistakes in schoolwork, work, or other activities.”⁴⁸ The “details” referred to are found in objective reality.

Schizophrenia – “Delusions are erroneous beliefs that usually involve a misinterpretation of perceptions or experiences.”⁴⁹

Major Depressive Disorder – “Many individuals report impaired ability to think, concentrate, or make decisions. They may appear easily distracted or complain of memory difficulties.... Drop in grades.... Poor concentration...”⁵⁰ Decreased mental abilities mean that significant pieces to the puzzle of reality are missing.

Dissociative Identity Disorder – This disorder involves “the presence of two or more distinct identities or personality states that recurrently take control of behavior.

⁴⁷ *Diagnostic and Statistical Manual of Mental Disorders*, 4th ed. (DSM-IV) (Washington, DC: American Psychiatric Association, 1994), 539.

⁴⁸ Ibid., 85.

⁴⁹ Ibid., 275.

⁵⁰ Ibid., 322.

There is an inability to recall important personal information, the extent of which is too great to be explained by ordinary forgetfulness... frequent gaps in memory for personal history, both remote and recent.”⁵¹ This severe blocking out of significant portions of reality with the development of fictitious personages representing parts of the personality unable to cope with earlier trauma is a painful fugue from extremely painful events in the physical world.

Gender Identity Disorder – “There must be evidence of a strong and persistent cross-gender identification.”⁵² This is a rejection of the physical reality found in the anatomy and associated function of the human body.

Paraphilias – A damaged belief system regarding moral laws that govern reality which “may be injurious to the partner...[or] may lead to self-injury.”⁵³

In conclusion, truth is a preeminent attribute of God which permeates every other attribute and is therefore paramount in the Imago Dei for the progressive sanctification and glorification of the human personality. Mental health is directly dependent on truth, the clear and accurate understanding and interrelationship with reality. Psychopathology is a departure from reality. However, it is important to remember that reality is composed of the micro-physical world and the macro-spiritual world. Living only in the physical dimension of reality, that is, without God ends only in existential despair without meaning, without true knowledge, in utter aloneness to face a hopeless death. In such a state, psychopathology might sound good. However, such mental disorder blocks out the larger dimension of reality, the spiritual world.

⁵¹ Ibid., 484, 485.

⁵² Ibid., 532.

⁵³ Ibid., 523.

When reality is seen in full, then the Christian can stand against anything this temporal world may offer. Brother Yun, a Chinese Christian pastor, was imprisoned for his faith in China and in Myanmar. He was beaten, his legs broken, electrocuted, urinated on, left in illness without medication, and tortured numerous other ways. To the average American, this might seem like a reasonable spot to cash in our chips and check out; a mental vacation from all reality for all time. However, during one such incident, Brother Yun told how he actually went deeper into reality:

The officers rushed at me, held me down and viciously kicked and beat me. They stamped on my legs and chest with their heavy boots, and pulled my hair back and pistol-whipped me. My bones crunched and snapped under their savage blows and kicks. They then produced a dreaded electric baton and tortured me with electric shocks. I was thrashed so severely that all I could do was curl up and *focus on Jesus* [emphasis added], trying not to pay attention to the blows. Finally, I lost consciousness. The incident was so savage that it was a miracle I wasn't killed...

When I awoke I was in a holding cell at the Zhengzhou City Public Security Bureau headquarters.⁵⁴

Brother Yun remembered the details of the incident in the physical world with crystal clarity and recounted them. He stayed in reality at all times. There was no defense mechanism of denial, repression, reaction formation, or dissociation. There was no reactive violence or hatred. There was a solid reality-based response to protect his physical body by curling up and to protect his mind by turning his focus on the far greater spiritual Kingdom, and its King, the Lord Jesus. He kept his eyes wide open on the truth of the spiritual world. He always remained in reality. Even when he was brought before the judge who stated, "Yun, I'm sick of you. For many years you've opposed our government and turned our society upside down [through your preaching of Jesus] ..." The judge asked him if he would stop. Yun "thought about it and answered truthfully,

⁵⁴ Paul Hattaway, *The Heavenly Man; The Remarkable True Story of Chinese Christian Brother Yun* (Grand Rapids, Michigan; Monarch Books, 2002), 242.

‘Judge, that is a good question. I don’t want to lie to you. If I have an opportunity, I will try to escape. I’m called to preach the Good News all over China, and I must do all I can to obey the call God has placed on my life.’⁵⁵ Yun maintained a strong, clear mind with high functioning behavior because, through God’s grace and power, he stayed in reality. He loved truth.

Conversely, mental disorder is directly proportional to the distance from reality. The descent into psychopathology is a slippery slide down the rabbit hole of a man-made pseudo-reality.

Love is the second preeminent attribute of God from which, along with truth, all other attributes emanate. Out of God’s attributes He created His laws. All of His laws are summarized in two commandments – love God and love your neighbor as you love yourself (Matt 22:36-40). The one word on which all of God’s laws depend is “love.” “If there is any other commandment it is summed up in this saying, ‘You shall love...’” “Love... is the fulfillment of the law” (Rom 13:9, 10). His laws reflect His character. Love is at the core of God’s being. “God is love” (1 John 4:16). “The fruit of the Spirit is love” (Gal 5:22). “Nothing can separate us from the love of Christ” (Rom 8:35). The trinity is filled with love. “I [Jesus] love the Father” (John 14:31). “You [Father] did love Me [Jesus] before the foundation of the world” (John. 17:24). “God so love[s] the world” (John 3:16), which is all humankind. “The earth is full of the lovingkindness of the Lord” (Ps 33:5). And for those who are saved, “God [was] rich in mercy because of His great love with which He loved us” (Eph 2:4). “He first loved us” (1 John 4:19). “The love of God has been poured out within our hearts through the Holy Spirit who was given to us”

⁵⁵ Ibid., 243, 244.

(Rom 5:5). “The love of Christ controls us” (2 Cor 5:14). “Love is from God; and everyone who loves is born of God and knows God. The one who does not love does not know God, for God is love” (1 John 4:7, 8).

The most basic definition of “love” is found in 1 Corinthians 8:1, “love edifies.” Love builds up the beloved for her/his good. Since all of the laws of God are founded upon and executed in love, every law is manifest from the heart of God to build up. Every attribute of the Creator is saturated in love. Yet, love goes much further than edification into deep connectedness in relationships; to know and be known in true intimacy. Love nurtures a healthy self-image in the beloved recipient. “Define yourself radically as one beloved by God. This is the true self. Every other identity is illusion.”⁵⁶ Love brings an intrinsic, joyful meaning to life beyond any cognitive explanation. Love transfers any evil away from the beloved, transcends any pain, transforms any pathology. In the *Imago Dei*, love is one of the most powerful attributes to be transcreated into the human personality to meet the innate, intense need of intimacy.

Love in its God-given form(s) is absolutely essential for mental health. Serious neglect or negation of love at any critical developmental stage can and usually will cause intense distress which has a significant probability of leading into painful emotional instability, mental disorder, counterproductive symptoms, or even death.

John Bowlby, a London psychoanalyst, proved that human infants need to have intimate physical contact (an important expression of love) with a parental figure which he termed “primary object-clinging.”⁵⁷ His observations during World War II of orphaned children taught him the effects of maternal deprivation. He concluded that “an

⁵⁶ Brennan Manning, *Abba’s Child* (Colorado Springs, Colorado: Navpress, 1994), 59.

⁵⁷ Allen, 139. c.f. J. Bowlby, *Maternal Care and Mental Health* (New York: Schocken, 1969).

early social attachment between infant and caretaker is crucial for normal development.

A disrupted relationship between mother and infant often leads to the infant's protest; then despair, characterized by grief and mourning; then detachment; and finally, in some cases, psychopathology.⁵⁸ Bowlby informed the World Health Organization in his 1951 report of the devastating effects of a dearth of normal maternal love:

Mental health in infants requires a warm intimate, and continuous relationship with a maternal figure... infants placed in institutional settings, such as orphanages [without that maternal figure], who do not receive physical contact from a nurturing figure, show developmental and survival difficulties attributable to interpersonal deprivation.⁵⁹

R. A. Spitz observed symptoms of depression which included loss of appetite, trouble sleeping, crying, slow motor movements, apathy, physical withdrawal such as turning toward a wall, vulnerability to infection, and slowed development in 45 of 123 infants who were separated from parents and placed in nursery homes.⁶⁰

B. C. Bosselman described an extreme reaction to lack of parental love through neglect of physical cuddling called marasmus, "a syndrome of neglected infants who self-destructively 'waste away' in the absence of any demonstrable physical cause."⁶¹ Alfred Adler agreed that early childhood interaction with a loving, parental figure was paramount for development:

According to Alfred Adler, "Mother" is the most important family influence on personality development. [First, she encourages] social interest... by providing the most genuine love and fellowship the child will ever experience. Another is spreading this connectedness, trust, and friendship to others in the form of displaying a cooperative attitude when interacting with them. Adlerian therapists

⁵⁸ Patricia H. Miller, *Theories of Developmental Psychology*, 4th ed. (New York: Worth Publishers, 2002), 298.

⁵⁹ Allen, 139.

⁶⁰ Ibid., 139. c.f. R. A. Spitz, "Hospitalism: An inquiry into the Genesis of Psychotic Conditions in Early Childhood," In *Psychoanalytic Study of the Child*, Vol. 2 (New York: International Universities Press, 1946).

⁶¹ Ibid., 139. c.f. B. C. Bosselman, *Self-Destruction: A Study of the Suicidal Impulse* (Springfield, Illinois, 1958).

perform these tasks for patients who are deficient in social interest. Fathers, who are second in importance, may contribute to their children's development by allowing them freedom to speak and ask questions, by being supportive, by encouraging the pursuit of personal interests, by avoiding ridicule and belittlement, and by not seeking to supplant the mother.⁶²

The unwanted or hated child suffering from neglect "does not experience love" or few of its derivatives such as cooperation or friendship, and "seldom finds a trustworthy other-person... Neglected children may be described as cold, suspicious, untrusting, hard, envious, and hateful."⁶³

Gordon Allport did studies on prejudiced people revealing that as children they suffered some harsh, unloving disciplinary procedures from their parents:

The prejudiced had parents who punished them severely for any show of interest in their genitals and for aggression against the parents. The result is children who are guilt-ridden and full of self-hatred due to repeatedly being reminded of their wickedness. As adults, their suppressed hostility explodes onto members of other groups and their rigid morality is the source of a rationale for rejecting those group members.⁶⁴

In contrast, Allport realized that "warm relationships reflect a genuine capacity for love involving family, friends, and lovers" with a capacity for great intimacy.⁶⁵

Pendleton's determination of psychosis through the deterioration of the "3Rs:" Reality, Relationships, and Reactivity⁶⁶ included the concept that the descent into psychopathology involved a (causative and/or effective) disruption and disintegration in relationships.

⁶² Ibid., 83, 84. c.f. A. Adler, *Social Interest: A Challenge to Mankind*.

⁶³ Ibid., 82. c.f. A. Adler, "Advantages and Disadvantages of the Inferiority Feeling." In H. L. Ansbacher & R. R. Ansbacher (eds.), *Alfred Adler: Superiority and Social Interest* (Evanston, IL: Northwestern University Press, 1933), 178-189.

⁶⁴ Ibid., 439. c.f. Gordon Allport, *The Nature of Prejudice* (Reading, Massachusetts: Addison-Wesley, 1954), 398.

⁶⁵ G. W. Allport, *Pattern and Growth in Personality* (New York: Holt, Rinehart and Winston, 1961), 285.

⁶⁶ Stated by Pendleton to the author during a supervisory session in his office in 2005.

Karen Horney saw normal personality development was “most likely to result when parents display genuine and predictable warmth, interest, and respect for their children. Abnormal development occurs when... the child develops basic anxiety, ‘an insidiously increasing all pervading feeling of being lonely and helpless in a hostile world.’”⁶⁷ In other words, they were starving for love. The child develops feelings and a self-image of being “small, insignificant, helpless, deserted, endangered, in a world that is out to abuse, cheat, attack, humiliate, betray, envy.”⁶⁸ Neuroses were basically disturbances in human relationships, “psychic disturbance[s] brought about by fears and defenses against these fears.”⁶⁹ This basic anxiety was caused by a family environment which spawned “insecurity, parental domination, belittling attitudes, indifference, unkept promises, overprotection, a hostile home atmosphere, encouraging the child to take sides in parental disagreements, isolation from other children, and lack of respect for the child’s individual needs.”⁷⁰ However, “the basic evil is invariably a lack of genuine warmth and affection”⁷¹ because of the parents’ inability to give healthy parental love.

Erich Fromm believed that humans have a deep-seated need for relatedness, “the necessity to unite with other living beings... [constitutes] an imperative need on the fulfillment of which man’s sanity depends.”⁷² Mature love “is union under the condition of preserving one’s integrity, one’s individuality... [it] is an active power of man...[Love is] becoming one and yet remaining two.”⁷³

⁶⁷ Allen, 102. c.f. K. Horney, *The Neurotic Personality of Our Time* (New York: Norton, 1937), 89.

⁶⁸ Ibid., 104. c.f. K Horney, *Neurotic Personality of Our Time*, 92.

⁶⁹ Ibid., 28, 29.

⁷⁰ Allen, 104. c.f. K. Horney, *Our Inner Conflicts: A Constructive Theory of Neurosis* (New York: Norton, 1945).

⁷¹ Ibid., c.f. K Horney, *Neurotic Personality of Our Time*, 80.

⁷² Ibid., 179. c.f. Erich Fromm, *The Sane Society* (New York: Rinehart, 1955), 30.

⁷³ Ibid., 180. c.f. Erich Fromm, *The Art of Loving* (New York: Harper & Brothers, 1956), 17.

“God is love” (1 John 4:8). Love is a primary attribute of God which permeates and controls every other attribute. As such it, along with truth, is at the pinnacle of the Imago Dei in which the reformation of the human soul occurs. Mental health is absolutely dependent on love from infancy through adulthood, in marriage, in the family, and in the community. Living without love is like living without water; it causes intense yearning, it damages, then destroys. The ultimate love which all human systems should point to is God’s love. A profound lack of love is often found in many psychopathologies. Bottom line - love and truth are the most powerful forces on the planet and indispensable for a high functioning, healthy human personality.

Love and truth are tightly interrelated. Love is a major, powerful component of other secondary attributes such as mercy, lovingkindness (love in action), grace, compassion, and empathy which are extensions of love. Truth is the essence of God’s laws, commandments, and all His ways. These are extensions and specific examples of God’s attribute of truth.

| | | |
|----------------|---|------------|
| God’s law | Your law is truth. Having in the law the embodiment of knowledge and truth | Ps 119:142 |
| God’s commands | Your commandments are truth. | Rom 2:20 |
| God’s word | The sum of Your word is truth. | Ps 119:151 |
| God’s ways | True are Your ways. | Ps 119:160 |
| | | Rev 15:3 |

Therefore, let us consider verses which associate love with truth, including extensions of both attributes.

Extensions of Love and Truth

| <u>LOVE</u> | <u>TRUTH</u> |
|----------------|--------------|
| Grace | Law |
| Mercy | Commandments |
| Lovingkindness | Word Ways |

Verses on Love and Truth

| | |
|--|---|
| And now, Israel, what does the Lord your God require from you...walk in His ways and love Him. | Deut 10:12 |
| Love the Lord your God and always keep His... commandments. | Deut 11:1 |
| Be careful to keep all this commandment... [and] love the Lord your God, to walk in all His ways. | Deut 11:22 |
| Only be very careful to observe the commandment and the law... to love the Lord your God and walk in all His ways... ...lovingkindness for those who love Him and keep His commandments. | Josh 22:5 |
| Your commandments which I love Oh how I love Your law! | Neh 1:5 Ps 119:47, 48 Ps 119:97, 113, 163 Ps 119:165 Dan 9:4 John 14:15 |
| Those who love Your law have great peace. ...love Him and keep His commandments If you love Me, you will keep my commandments. He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him and will disclose Myself to him. | John 14:21 John 14:23 |
| If anyone loves Me, he will keep My word. ... know that I love the Father, and as the Father gave Me commandment, even so I do. | John 14:31 |
| If you keep my commandments you will abide in My love just as I have kept My Father's commandments, and abide in His love. | John 15:10 John 15:12 2 Thess 2:10 |
| This is My commandment that you love one another. ...love of the truth | |
| By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments. I love in truth... | 1 John 5:2, 3 2 John 1:1; 3 John 1:1 2 John 1:3 |
| Grace, mercy and peace will be with us... in truth and love. He will abide before God forever. Appoint lovingkindness and truth that they may preserve him. Lovingkindness and truth have met together... You, O Lord, are a God merciful and gracious, slow to anger and abundant in lovingkindness and truth. Your lovingkindness and truth... By lovingkindness and truth iniquity is atoned for. Mercy and truth be with you. the Word [Jesus]... full of grace and truth. Grace and truth were realized through Jesus Christ. | Ps 61:7 Ps 85:10 Ps 86:15 Ps 138:2 Prov 16:6 2 Sam 15:20 John 1:14 John 1:17 |

Love is bonded to truth in a number of ways. First, God loves truth. He “desires truth in the innermost being” (Ps 51:6). He has a passion for truth; “a love of the truth” (1 Thess 2:10). Love is an all-consuming motive which outshines all other competitors. So to love truth places truth as the top priority. All else is sacrificed to maintain it. As Jesus, the Incarnate God, said to Pilate who was going to condemn Him to death, “For this I have come into the world, to bear witness to the truth” (John 18:37). Jesus would not sacrifice the truth even to save His own life. Truth was worth dying for. Life is the ultimate sacrifice. Love places truth at the pinnacle of one’s life. Love and truth then rule together over all because they are the preeminent attributes of God.

Secondly, God’s commandments (great truths of reality in small nutshells) are repeatedly associated with love. “If you keep my commandments you will abide in My love just as I have kept My Father’s commandments, and abide in His love” (John 15:10). Jesus showed His love to the Father through keeping His laws. “This is the love of God, that we keep His commandments” (1 John 5:3). In loving God’s laws, we love God’s character which is composed of all of His attributes. Out of His character, He formed His laws. His laws blaze forth His heart into all creation. We see who God is through His beautiful laws. When we obey His laws we think as He thinks; we act as He acts; our heart becomes like His heart. David was “a man after His own heart” (1 Sam 13:14). The one word that summarizes all of God’s laws is love.

Love is manifest through truth, never, ever outside of truth. God’s commandments are truth. Jesus lived in the truth. He stayed in reality at all times. He moved through reality on a high speed freeway by following the rules of the road. God’s laws are the rules of reality. Despite all the landslides, distractions, and storms which Satan threw in His path, Jesus won the race; one reason was because He followed the rules of reality. His Father delighted in His Son’s trust of His character by following His laws. Jesus loved His Father’s laws because they were the

epitome of His personality. His “law is truth” (Ps 119:142). “The law of His God is in his heart” (Ps 37:31). Love of truth is love for God – a love for His character, a love for His values, a love for His ways. “O how I love Thy law!” (Ps 119:97). Love and truth display God’s character to the world by following His commandments.

In summary, truth and love are the two preeminent attributes of God which permeate, saturate, motivate, and orchestrate every other secondary attribute of God.

Truth is the clear and accurate mirrored reflection of reality. Truth reveals reality. Reality is composed of both the physical and the spiritual worlds. God reveals Himself in and through reality. Secular psychologists and psychiatrists such as Kelly, Maslow, Epstein, Maddi, Weinroth, Jung, Freud, Pendleton, Adler, Yochelson, Piaget, Rychlak, and Sullivan, noted that truth – a good grip on reality – was important for mental health while the descent into falsehood away from reality greatly increased the probability of psychopathology.

Love, the second preeminent attribute of God, is inextricably related to truth. All of God’s laws originate from and culminate in His love. All of God’s laws thus reveal God’s character and illuminate reality. “Love edifies” (1 Cor 8:1) the beloved for his/her good. Secular psychologists and psychiatrists such as Bowlby, Spitz, Bosselman, Adler, Allport, Pendleton, Horney, and Fromm have noted that love in one form or another is obligatory for mental health; especially during the formative years of personality development while a dearth of love greatly increases the probability of psychopathology.

In chapter two, the outworking of truth will be seen in secondary attributes which fulfill basic needs of the personality such as meaning, growth, power, usefulness, and significance. The outworking of love will be seen in secondary attributes which fulfill the

basic needs of the personality such as security, intimacy, belonging, possession, and worth. Fulfilling the needs of the personality is important for mental order according to God's order. When the attributes of God are replaced by their antipathies then unmet needs are the result and may lead to mental disorder.

CHAPTER TWO

THE SECONDARY COMMUNICABLE ATTRIBUTES OF GOD

Secondary Attributes of God Filling Human Needs Versus Antipathies of God's Attributes Unfulfilling Human Needs

The secondary attributes of God emanate from the two primary attributes of God, truth and love, and are permanent, immutable characteristics of God's personality which may or may not interact with other secondary attributes of God. They may be active or dormant. For example, jealousy is an attribute of God but there is no biblical evidence that it was associated with, motivated, or directed His attribute of creativity. Nor does this attribute appear to actively function on a regular basis. However, jealousy is manifest in accord with other attributes such as His righteousness, justice, and caring at certain times and in certain situations (Deut 29:20).

The recreated image of God in the human personality, including the primary and resulting secondary attributes, fulfill the basic needs of the human personality. For example, the attribute of knowledge partially satisfies the need for meaning. The attribute of protecting partially satisfies the need for security. God has created basic needs of the human personality to ultimately bring the person into an intimate, eternal relationship with Himself. This is His highest and greatest goal for the human being. These needs can be partly met through external systems (marriage, family, church, community...) when these systems are functioning according to a significant number of His attributes. Whether these attributes are experienced directly from God Himself or indirectly through external systems which He has created, they always point back to Him. Experiencing these attributes is one form of general revelation revealing God. An act of mercy by a

court reflects God's attribute of mercy. An act of generosity by a stranger reflects God's attribute of generosity. An act of protection by a policeman reflects God's attribute of protection. The Imago Dei is to a lesser degree still present in each human personality and still reflecting and radiating God's personality to a limited extent.

The regenerated person will see God's attributes and grow in the knowledge of, experience in, enjoyment through, and fellowship with God as those Christ-like attributes are progressively reformed in his/her own soul. As these attributes of God take hold of the soul, the basic needs of the human personality are gradually filled bringing corresponding cognitions, emotions, and behaviors throughout the personality. As the person is recreated in the image of God, including His attributes, and basic needs of the personality are being fulfilled, then mental order (mental health) increases according to God's order.

For the unregenerated soul, this revelation of God may direct them toward the gospel of Jesus for salvation or they may reject this revelation. Scripture declares:

For since the creation of the world *His invisible attributes*, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though *they knew God* they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. (Rom 1:20, 21)

The unregenerated person will see God's attributes not only in nature but in other people (who are also part of God's creation) and they will know about God. But many will turn away from God in their descent into idolatry ("I will make myself like the Most High... I will raise my throne" Is 14:14, 13) as they recreate their own heart in futile speculations. In this case, mental disorder increases with distance from God's order in the Imago Dei, including His attributes.

Opposite of God's attributes are the antipathies. Ignorance and/or fallaciousness are antipathies of the attribute of knowledge. Weakness is an antipathy of the attribute of strength. As antipathies are progressively implanted in place of attributes into the human personality then the affected basic need is correspondingly unmet or emptied. Ignorance, the antipathy of God's attribute of knowledge, may be a part of the structure of a personality which leads to the unfulfilled need of meaninglessness. Weakness, the antipathy of God's attribute of strength, may be a part which leads to the unfulfilled need of powerlessness.

Basic needs which are not filled during a proper developmental time period trigger copious pain. Emotional pain is usually a gift of God that alerts the person to damaging conditions in or effects upon the human soul. Pain motivates. The soul has two choices to try to rid itself of pain: (1) return to God who can and will meet that need either directly Himself or indirectly through a godly system (family, church, individual...) emanating the necessary attributes for edification or (2) descend into the idolatry of taking total control over one's own life and living in one's own fabricated personal knowledge separate from God. In the latter case, if the need for meaning is unmet, the person may create a personal religion or fantasy world to live in. This is always a negative feedback cycle descending away from the Imago Dei into mental disorder away from God's order. Sooner or later, reality and God will break through a self-made wonderland exposing the insanity.

Choosing between the Imago Dei and idolatry for meeting a need of the personality is analogous to choosing between rain water and salt water. The unregenerated soul is cast adrift on a raft in the middle of the ocean; lost. The need for

water is all consuming. Horrendous pain alerts the person that damage to the flesh, even death, will ensue if action is not taken. The person has a choice: (s)he can drink the life-giving rain from heaven or follow one's own desires of immediate gratification by drinking the salty ocean water which hastens the damage. Mental order according to God's order through reformation into the Imago Dei, which includes the attributes of God, is life-giving rain to the soul. Mental disorder away from God's order through toxification in idolatry, which includes the antipathies of God, is dehydration and death to the soul.

This chapter will focus on ten basic needs of the human personality, the corresponding unmet needs, the attributes that fulfill the ten basic needs, and the antipathies which lead to unmet needs. Ten basic needs of the human personality and the opposite unmet needs are:

Needs of the Personality

1. meaning
2. growth
3. power
4. usefulness
5. significance
6. security
7. intimacy
8. belonging
9. possession
10. worth

Unmet Needs of the Personality

1. meaninglessness
2. deterioration
3. powerlessness
4. uselessness
5. insignificance
6. insecurity
7. loneliness
8. betrayal
9. poverty
10. worthlessness

Some of the attributes of God which when recreated in the human personality help to fulfill the following basic needs of the personality are:

Needs of the Personality

Attributes of God

| | <i>Truth</i> |
|-----------------|--|
| 1. meaning | knowledge, wisdom, understanding |
| 2. growth | goodness, righteousness, creativity |
| 3. power | strength, freedom, control, sovereignty |
| 4. usefulness | focus, productivity, success |
| 5. significance | glorious consummation of truth attributes |
| | <i>Love</i> |
| 6. security | protection, providing, responsibility |
| 7. intimacy | compassion, mercy, graciousness |
| 8. belonging | faithfulness, trustworthiness, covenantal, abiding |
| 9. possession | caring, providing, nurturing, jealous |
| 10. worth | glorious consummation of love attributes |

Some of the antipathies of God's attributes which infect the human personality leaving unfulfilled needs of the personality are:

Unmet Needs of the Personality

Antipathies of God's Attributes

| | <i>Deception</i> |
|--------------------|---|
| 1. meaninglessness | ignorance, lack of understanding, foolishness |
| 2. deterioration | evil, unrighteousness, destructiveness |
| 3. powerlessness | weakness, bondage, lack of control, lack of authority |
| 4. usefulness | confused, unproductive, failing |
| 5. insignificance | vanity, futility, emptiness |
| | <i>Hate</i> |
| 6. insecurity | endangering, negligent |
| 7. loneliness | unempathetic, cruel, abusive, selfish |
| 8. betrayal | unfaithful, untrustworthy, adulterous, abandoning |
| 9. poverty | uncaring, withholding, starving, detached |
| 10. worth | shameful consummation of hatred |

The above lists are condensed into titles that will be used for each of ten (10) sections which cover attributes of God that tend to fulfill a basic need of the human personality and antipathies that tend to leave an unfulfilled need of the human personality. The ten titles are:

1. ATTRIBUTES OF GOD lead to ***FULFILLED HUMAN NEED***
 Knowledge, Understanding, Wisdom *Meaning*
ANTIPATHIES lead to ***UNFULFILLED HUMAN NEED***
 Ignorance, Lack of Understanding, Foolishness..... *Meaninglessness*

2. ATTRIBUTES OF GOD lead to ***FULFILLED HUMAN NEED***
 Goodness, Righteousness, Creativity *Growth*
ANTIPATHIES lead to ***UNFULFILLED HUMAN NEED***
 Evil, Unrighteous, Destructive *Deterioration*

3. ATTRIBUTES OF GOD lead to ***FULFILLED HUMAN NEED***
 Strong, Free, Control, Sovereign..... *Power*
ANTIPATHIES lead to ***UNFULFILLED HUMAN NEED***
 Weak, In Bondage, No Control, No Authority *Powerless*

4. ATTRIBUTES OF GOD lead to ***FULFILLED HUMAN NEED***
 Focused, Productive, Successful *Useful*
ANTIPATHIES lead to ***UNFULFILLED HUMAN NEED***
 Confused, Unproductive, Failing *Useless*

5. ATTRIBUTES OF GOD lead to ***FULFILLED HUMAN NEED***
 Fulfillment, Glory *Significance*
ANTIPATHIES lead to ***UNFULFILLED HUMAN NEED***
 Vanity, Futility, Emptiness *Insignificance*

6. ATTRIBUTES OF GOD lead to ***FULFILLED HUMAN NEED***
 Protective, Providing, Responsible..... *Security*
ANTIPATHIES lead to ***UNFULFILLED HUMAN NEED***
 Endangering, Negligent..... *Insecurity*

7. ATTRIBUTES OF GOD lead to ***FULFILLED HUMAN NEED***
 Compassionate, Merciful, Gracious..... *Intimacy*
ANTIPATHIES lead to ***UNFULFILLED HUMAN NEED***
 Unempathetic, Cruel, Abusive, Selfish..... *Alienation*

8. ATTRIBUTES OF GOD lead to ***FULFILLED HUMAN NEED***
 Faithful, Trustworthy, Covenantal, Abiding..... *Belonging*
ANTIPATHIES lead to ***UNFULFILLED HUMAN NEED***
 Unfaithful, Untrustworthy, Adulterous, Abandoning... *Loneliness*

| | | |
|--|---------|--------------------------------------|
| 9. ATTRIBUTES OF GOD | lead to | <i>FULFILLED HUMAN NEED</i> |
| Caring, Providing, Nurturing, Jealous..... | | <i>Possession</i> |
| ANTIPATHIES | lead to | <i>UNFULFILLED HUMAN NEED</i> |

Uncaring, Withholding, Starving, Detached..... *Poverty*

| | | |
|------------------------------------|---------|--------------------------------------|
| 10. ATTRIBUTES OF GOD | lead to | <i>FULFILLED HUMAN NEED</i> |
| Glorious Consummation of Love..... | | <i>Worth</i> |
| ANTIPATHIES | lead to | <i>UNFULFILLED HUMAN NEED</i> |

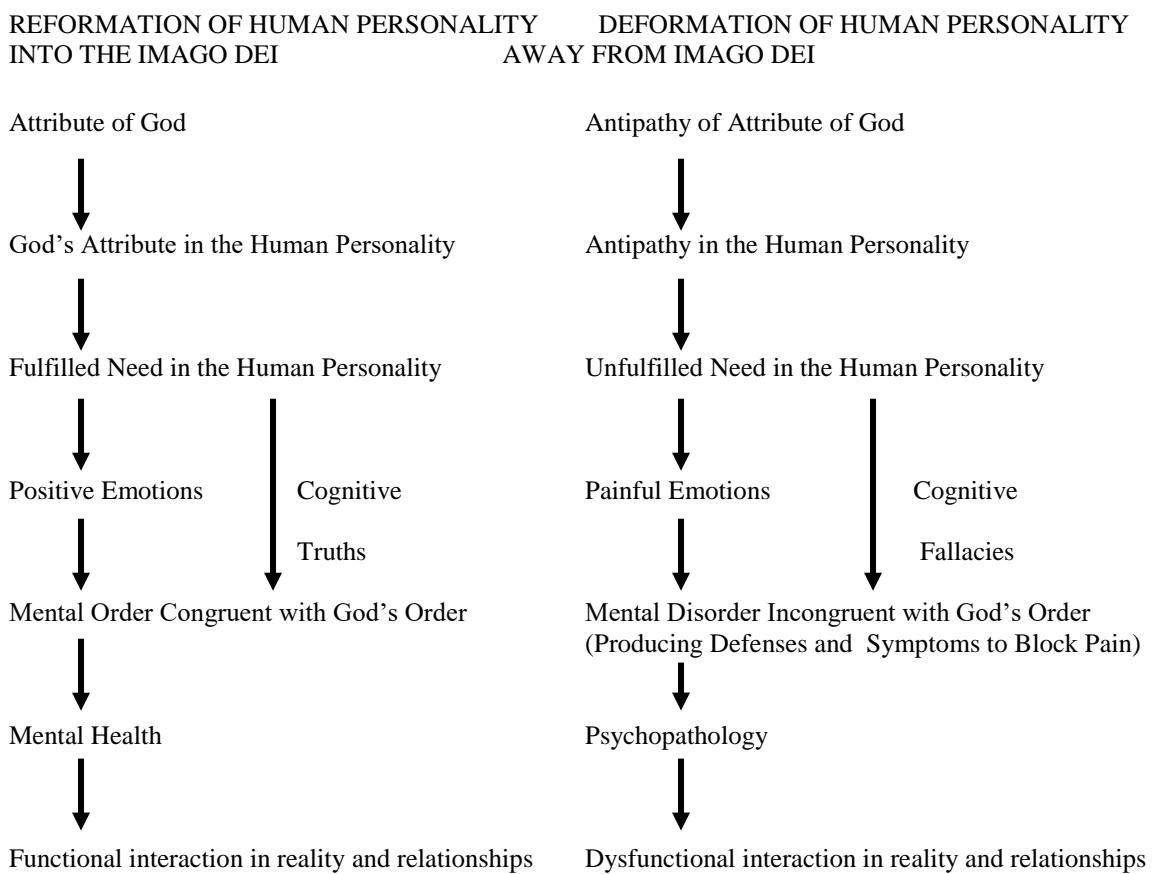
Shameful Consummation of Hatred..... *Lack of Worth*

As the attributes of God are progressively formed in the regenerated human personality the corresponding basic need(s) of the personality are gradually filled.

Positive emotions and cognitive truths are correlated with this process and bring mental order which is congruent with God's order. Such growth in mental health increases the functional interaction in both reality and relationships. Conversely, as the antipathies of the attributes of God progressively damage the human personality they cause unfulfilled need(s) in the personality. Painful emotions and cognitive fallacies are often associated with this process which greatly increase the probability of mental disorder which is incongruent with God's order sometimes accompanied with symptoms which are attempts to cope with the pain. Such declivity points toward psychopathology with increasing dysfunctional interaction in both reality and relationships.

The following flow chart summarizes the progression of stages leading to mental health or psychopathology.

Table 2.1. Reformation of the Human Personality into the Imago Dei Versus Deformation of the Human Personality away from the Imago Dei



Of course, this chart is an over-simplification. The progression is rarely linear. Indeed, it is surely composed of complicated interacting layers of systems involving attributes and needs intertwined in relationships and reality. However, for the sake of brevity and clarity examples are simplified. The process of filling needs brings positive emotions such as joy, peace, awe, enthusiasm, excitement etc. As divine, communicable attributes nova in the human personality then cognitions (beliefs, values, systems of thinking) are reformed to conform to God's thinking. When the human personality

expands in mental order which is congruent with God's order, then cognition, emotion, and behavior flow in mental health.

The second column is DEFORMATION OF THE HUMAN PERSONALITY AWAY FROM THE IMAGO DEI. An antipathy of an attribute of God such as ignorance when built into the human personality may contribute to a gaping hole of unfulfilled need, such as *meaninglessness*. God has created the human personality so that when a basic need of the human personality is left unfulfilled, the result is some form of pain. Pain is a result of the fall. Pain is a gift of God to alert the person to the fact that something is wrong. However, rather than return to God for the solution, the unbeliever will build brick by brick, defense after defense, a wall to stop the pain. Defenses can coalesce into an internal system which eventually materializes into symptoms. “Symptoms form as a way of protecting us from a pain.”⁷⁴ With each defense mechanism and symptom the person blocks out some truth and some love, that is s/he gradually blocks out reality and relationship(s). “Our symptoms block relationship. They block our relationship with ourself; they block our relationship with others; they block our relationship with the world at large [reality] and they block our relationship with our own spirituality.”⁷⁵

The farther away from reality and relationship the greater the distance from God's order. The farther away from God's order, the less the human needs are met, the greater the pain... the more bricks of defenses and the stronger the walls of symptoms the person mortars into the personality. And when the wall is high enough, thick enough, and wide

⁷⁴ Friel, 24.

⁷⁵ Ibid., 185.

enough then testing reality, relationships, and reactivity (due to emotions of pain)⁷⁶ all spiral down toward psychopathology.

Thus, ten categories involving basic needs of the human personality relating to some of the attributes of God as well as unfulfilled needs of the human personality and some corresponding antipathies of God's attributes will be considered.

| | | |
|--|---------|-------------------------------|
| 1. ATTRIBUTES OF GOD | lead to | <i>FULFILLED HUMAN NEED</i> |
| Knowledge, Understanding, Wisdom | | <i>Meaning</i> |
| ANTIPATHIES | lead to | <i>UNFULFILLED HUMAN NEED</i> |
| Ignorance, Lack of Understanding, Foolishness..... | | <i>Meaninglessness</i> |

Attributes of God are knowledge, understanding, and wisdom. First, God is omniscient. He "knows all things distinctly. His understanding is infinite in regard of clearness: 'God is light, and in Him is no darkness at all' (1 John 1:5)." ⁷⁷ "For the Lord is a God of knowledge" (1 Sam 2:3). God created the universe, both the physical and the spiritual dimensions, and therefore He knows everything... God knows all things infallibly. "His understanding is infinite" (Ps 147:5). ⁷⁸ "He is perfectly acquainted with every detail in life of every being in heaven, in earth, and in hell... Nothing escapes His notice, nothing can be hidden from Him, nothing is forgotten by Him.... His knowledge is perfect." ⁷⁹ Knowledge is the accumulation of true facts. These are true facts about objective reality. An attribute of knowledge is the innate love of knowledge found in God. In the human personality it is the hungering to know which begins even in infancy.

Understanding assimilates and synthesizes the facts of knowledge into a coherent picture. Wisdom uses the picture from knowledge and understanding as the foundation of

⁷⁶ Pendleton

⁷⁷ Charnock, 226.

⁷⁸ Ibid, 227.

⁷⁹ Arthur W. Pink, *The Attributes of God* (Grand Rapids, Michigan: Baker Book House, 1975), 17.

superior decision-making to creatively build up. “In the Holy Scriptures wisdom, when used of God and good men, always carries a strong moral connotation. It is conceived as being pure, loving, and good... Wisdom... is the ability to devise perfect ends and to achieve those ends by the most perfect means.”⁸⁰ “God’s wisdom means that God always chooses the best goals and the best means to those goals.”⁸¹ “It is the intelligence of God as manifested in the adaptation of means to ends.”⁸² “The Lord by wisdom founded the earth” (Prov 3:19). God build up the universe by wisdom. God is “the only wise God” (Rom 16:27).

Through God’s work in the growing regenerated personality, the Spirit of truth imparts knowledge, understanding, and wisdom in the process of sanctification. “When the Spirit of truth comes, He will guide you into all the truth” (John 16:13). “The Lord will give you understanding in everything” (2 Tim 2:7). “The Lord gives wisdom” (Prov 2:6). “The fear of the Lord is the beginning of wisdom and a good understanding have all those who do His commandments” (Ps 111:10). God’s laws which emanate from His attributes and are recorded in His word, the Bible, are the most objective path we have to wisdom. Certain emotions are tied to these attributes. “He [God] has given wisdom and knowledge and joy” (Eccl 2:26).

Attributes of knowledge, understanding, and wisdom are important components of meaning, a basic need of the human personality. There are two levels of meaning; the first is this physical world and the second, the spiritual world. Solomon had mountains of

⁸⁰ Aiden Wilson Tozer, *The Knowledge of the Holy; The Attributes of God: Their Meaning in the Christian Life* (Harrisburg, Pa: Christian Publications, Inc., 1961), 66.

⁸¹ Wayne Grudem, *Systematic Theology; An Introduction to Biblical Doctrine* (Grand Rapids, Michigan: Zondervan Publishing House, 1994), 193.

⁸² L. Berkhof, *Manual of Christian Doctrine* (Grand Rapids, Michigan: Eerdmans Publishing Company, 1933), 66.

these three attributes for the physical world. “God gave Solomon wisdom and very great discernment and breadth of mind, like the sand that is on the seashore” (1 Kgs 4:29). “So King Solomon became greater than all the kings of the earth in riches and in wisdom” (1 Kgs 10:23). His great wisdom made him the richest man in the world (almost 4 billion tax-free dollars a year! 1 Kgs 10:14). But, over the decades these three attributes for the spiritual world dwindled to mole hills. Why? Sin. (1 Kgs 11:1-11) In repeated, constant, increasing sin Solomon rejected God’s laws and therefore rejected reality; he lost wisdom in the spiritual world. Solomon “said, ‘I will be wise, but it was far from me’” (Eccl 7:23). For many years, he lost sight of the ultimate meaning of life. The result was a descent into pathology. “So I hated life... because everything is futility and striving after the wind” (Eccl 4:17). In the end, Solomon realized how unwise with regard to the whole of reality he had become. “Wisdom... was far from me” (Eccl 7:23). “A poor, yet wise lad is better than an old and foolish king who no longer knows how to receive instruction” (Eccl 4:13). In the context of Ecclesiastes, this verse is a projection of himself as the “old and foolish king.” “As the fate of the fool, it will also befall me” (Eccl 2:15). Solomon’s life had become empty and meaningless. He suffered from severe depression with morbid ideation. “So I congratulated the dead who are already dead more than the living who are still living. Better off than both of them is the one who has never existed” (Eccl 4:2, 3). In other words, knowledge, understanding, and wisdom about this temporal world are good, but not enough. Gaining the whole world (Matt 16:26) will not satisfy the deepest needs of the human soul. These three attributes must ultimately bring the person into knowledge and intimacy with his/her Creator in the spiritual dimension of life. By His wonderful gift of grace, in the end, God led Solomon

back to Himself where true meaning of life and for one's life ultimately reside. Solomon realized, "The conclusion, when all has been heard, is fear God and keep His commandments, because this applies to every person." These were the last biblically recorded words that Solomon wrote (Eccl 12:14) and they signified a return to true, ultimate meaning in life. His focus was back on a deep relationship with God and a clear interaction with reality through God's pinnacle revelations of reality – His Word with His commandments.

God reforms His attributes of knowledge, understanding, and wisdom (the *Imago Dei*) into His child to fulfill a basic need of the human personality, meaning. Meaning includes both the physical and the spiritual dimensions of reality. Without these three attributes, especially for the spiritual world there is a lack of knowledge, understanding, and the onset of foolishness (poor decision-making) which results not just in failure, but in feelings of meaninglessness and emptiness of soul, or in Solomon's words, "vanity and striving after the wind... My lifetime of futility" (Eccl 1:2, 14; 3:11, 17-23, 4:4, 8; 5:7; 6:9, 12; 7:15).

Secular psychologists and philosophers have struggled over the meaning and/or the meaninglessness of life. Paul Tillich identified three states of ontological anxiety. "Ontological" means the "study of being or existing as a being." They are as follows:

... the fear of human finitude, fear of the necessity of action in the absence of knowledge of outcomes, and fear of *meaninglessness*. The first [fear] presents the sheer terror of the fact... that they will die, perhaps when they least expect it. The second [fear] recognizes that though one tries to make decisions toward achieving cherished goals... there is no guarantee of a successful outcome... The third fear concerns the ultimate question of what existence is worth ... This contemplation raises the awful suspicion that life is *meaningless* – a very disconcerting experience indeed!⁸³

⁸³ Maddi, 161. c.f. Paul Tillich, *The Courage to Be* (New Haven, CT: Yale University Press, 1952). Emphases added.

To these fears, Bugental adds a fourth: the fear of isolation... you may be rejected by all and end up completely alone.⁸⁴

Death, absence of knowledge, meaninglessness, and isolation cause very painful states of existential fear and ontological anxiety. This fear and anxiety are gifts of God to alert the human soul that something is very wrong: they are lost! These emotions should motivate the person to seek truth. Note that two categories (knowledge and meaninglessness) mentioned by Tillich deal with truth, a clear understanding of reality. One category deals with love (a lack thereof causing the absence of significant relationships leading to isolation and loneliness). The last category deals with life itself and its end in death. All four categories cause terrific pain which should motivate the lost soul to turn to God who in eternal love and truth gives knowledge, understanding, and wisdom, meaning to life and for life, an intimate lasting relationship with Himself and with others, and the free gift of eternal life in our Lord Jesus (Rom 6:23). God satisfies the deepest needs of the human personality. Soren Kierkegaard found in God the courage and peace which erased the ontological fear and anxiety.⁸⁵ In contrast, Albert Camus "considers a full appreciation of the absurdity of life [in which people search for meaning though there is none to be found] the only viable basis for living."⁸⁶ However, to live in meaninglessness with the absurdity of death logically leads to despair and hopelessness – two dangerous emotional states often associated with suicide. So the average unbeliever chooses to avoid pure logic and instead to build up defense mechanisms, find or develop

⁸⁴ Ibid., c.f. J. F. T. Bugental, *The Search for Authenticity* (New York: Holt, Rinehart & Winston, 1965).

⁸⁵ Ibid., 162. c.f. S. Kierkegaard, *The Sickness unto Death* (New York: Doubleday, 1954).

⁸⁶ Ibid., c.f. A. Camus, *The Myth of Sisyphus and Other Essays*, J. O'Brien, Trans. (New York: Knopf, 1955).

comforting pseudo-religions and man-made philosophies, and “create one’s own meaning through symbolizing, imagining, judging...”⁸⁷ One drawback to living in *Alice’s Wonderland* is the psychological shock when a person’s fiction runs head-on into reality....⁸⁸

| | | |
|---|---------|-------------------------------|
| 2. ATTRIBUTES OF GOD | lead to | <i>FULFILLED HUMAN NEED</i> |
| Goodness, Righteousness, Creativity | | <i>Growth</i> |
| ANTIPATHIES | lead to | <i>UNFULFILLED HUMAN NEED</i> |
| Evil, Unrighteous, Destructive | | <i>Deterioration</i> |

Closely interwoven with knowledge, understanding, and wisdom are three more attributes of God - goodness, righteousness, and creativity. All six of these attributes are important in the basic need of the human personality, growth.

“The Lord is good” (Ps 100:5). “The Lord is good to all” (Ps 122:9; 145:9). “No one is good except God alone” (Mark 10:18; 2 Chr 5:13; 7:3; Ezra 3:11; Jer 33:11; Ps 106:1; 107:1; 118:1, 29; 136:1). “Good” means that it is His intrinsic nature to seek the benefit, edification, and glory of others (Rom 8:30). Paul implicitly refers to the attribute of goodness when he states, “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Have this attitude in yourselves which was also in Christ Jesus...” (Phil 2:3-8). Goodness “is seen in Jesus’ command and example to his disciples to wash one another’s feet (John 13:14). It is also found in Jesus’ teaching that the one who would be the master must be the servant (Mark 10:42-44).”⁸⁹ His goodness was supremely manifest on the cross when the incarnate God died in our

⁸⁷ Ibid.

⁸⁸ Allen, 81. c.f. A. Adler, *Social Interest: A Challenge to Mankind*. 180.

⁸⁹ Millard Erickson, *God the Father Almighty; A Contemporary Exploration of the Divine Attributes* (Grand Rapids, Michigan: Baker Books, 1998), 245.

place. God only is originally and eternally good in Himself. “All created goodness is a rivulet from this fountain, but divine goodness hath no spring; God depends upon no other for His goodness, He hath it in and of Himself.”⁹⁰ God is infinitely and immutably good.⁹¹ “God saw all that He had made, and behold, it was very good” (Gen 1:31). “The Law is holy, and the commandment is holy and righteous and good” (Rom 7:12). “Our Jehovah, the true God, is superlatively good; good in the highest degree, good beyond all conception and expression.”⁹² God is perfectly, eternally, and immutably good.

Righteousness is also an attribute of God which is closely associated with His goodness. “The Lord is righteous” (2 Chr 12:6; Ps 103:6; 129:4; Lam 1:18). “The Lord is righteous in all His ways” (Ps 145:17). “Jesus Christ the righteous (1 John 2:1) … is without sin” (Heb 4:15; 7:26; 9:14; 1 John 3:5). To be righteous is to follow all of God’s laws; His will, words, and ways (Ps 119:62, 106, 123, 144, 160; Rev 15:3). God’s whole law is righteous (Deut 4:8). Righteousness is always congruent with the character of God. God’s righteousness always springs from His goodness. Right is always good. Righteousness is the way goodness is worked out. God’s goodness desires to build up others. Righteousness is the stepping stones to edification.

Creativeness is the third attribute of God which is associated with His goodness and righteousness. Through His good nature, He discerns right ways resulting in a spectacular explosion of creativity in both the physical and the spiritual worlds of reality. Who can count rods and cones that bring color and form to the eye or number the species of flowers? “God saw all that He had made, and behold, it was very good” (Gen 1:31).

⁹⁰ Charnock, 534.

⁹¹ Ibid., 535.

⁹² John Gill, *A Body of Doctrinal and Practical Divinity; or A System of Practical Truths. Deduced from the Sacred Scriptures* (London: Primitive Baptist Library, 1815), 65.

He made the morning stars sing, the sea burst forth with brilliance, and the dawn to take hold of the ends of the earth (Job 38:7, 8, 12, 13). What lucid joy the Creator expressed in His handiwork.

Goodness conceives righteousness which gives birth to creativity and all three attributes are interrelated as they build up for the benefit of others. “All that emanates from God – His decrees, His creation, His laws, His providences – cannot be otherwise than good.”⁹³ “The earth is full of the goodness of the Lord” (Ps 33:5). All creation shouts glory to God.

God then pours His three attributes into the human being even from earliest days; goodness, righteousness, and creativity shine forth from a young child as s/he scribbles with crayons enjoying the array of colors and designs that s/he has created on the paper, or chooses fashions to embrace the body, or paints with words a delightful story for Mommy and Daddy. Curiosity, awe, and thrilling elation all accompany the displays of goodness, rightness, and creativity causing magnificent growth in the human personality during the first years of life.

Goodness, righteousness, and creativity are different facets required for building up and are characteristic of healthy growth, a basic need in the human personality. These attributes of God are part of the Imago Dei to be reformed in the regenerated soul. This need for growth is shadowed in physical human development from infancy to maturity. The baby grows to adulthood in the physical world. In the spiritual world, after regeneration, there is growth in the inner soul of wo/man. Unlike physical growth which eventually declines, the spiritual equivalent is an ongoing upward process without end. “We are to grow up in all aspects into... Christ” (Eph 4:15). “Though the outward man is

⁹³ Pink, 57.

perishing, the inner man is being renewed day by day” (2 Cor 4:16). The human personality has an innate need to grow which is found in curiosity, adventurousness, exploration, inquisitiveness, investigation, meddling, rubbernecking, questioning, searching, studying, and staring. Each of these little tasks and attitudes exhibit a desire to learn which is part of growth. Growth occurs by using a combination of the attributes of accumulating knowledge, understanding, wisdom, goodness, righteousness, and creativity. Not only in the physical body (Ps 139:13, 14) but especially in the spiritual dimensions of the human personality, “God causes growth” (1Cor 3:6, 7).

The antipathies of God’s attributes of goodness, righteousness, and creativeness are evil, unrighteousness, and destructiveness. These antipathies are moving away from our Creator’s attributes, especially as expressed through His laws. And therefore, they are distancing from truth and love; from reality and relationships. These antipathies cease to edify and progressively erode the human soul. The result is not only the cessation of growth but the actual deterioration of the human personality. Consider just one psychopathology from the DSM IV⁹⁴ as it relates to the growth of the human personality as well as the physical body. Notice that the exuberance for life, fun, childlike exploration, curiosity, and energy for the adventure of learning are gone. Instead, there is profound, morbid discouragement with life, a paralysis of initiative, and thus growth has ceased and distancing from the Imago Dei has begun.

⁹⁴ DSM-IV, 327, 345.

Major Depressive Disorder (296.3x)⁹⁵

1. depressed mood [e.g., feels sad or empty]
2. markedly diminished interest or pleasure in all, or almost all, activities most of the day, nearly every day
3. significant weight loss or weight gain or decrease or increase in appetite nearly every day
4. insomnia or hypersomnia nearly every day
5. psychomotor agitation or retardation
6. fatigue or loss of energy nearly every day
7. feelings of worthlessness or excessive or inappropriate guilt
8. diminished ability to think or concentrate, or indecisiveness
9. recurrent thoughts of death

Obviously, this disorder can go beyond cessation of growth and can overlap with unmet needs involving meaninglessness (“empty”), internal evil (“guilt”), or worthlessness. However, 1, 2, 6, 7, 8, and 9 definitely affect growth of the human personality.

After decades of sin (1 Kgs 1:1-11), Solomon exhibited this decline in his autobiography (both directly referring to himself as well as projections of himself onto others⁹⁶), the book of Ecclesiastes. Considering the above categories by number, here are a few of his quotes:

1. “I completely despaired” (Eccl 2:19). “I hated my life” (Eccl 2:17). - Depression
2. “I hated all the fruit of my labor” (Eccl 2:18). “All [my] days [my] task is painful and grievous” (Eccl 2:23). – Diminished Interest and Pleasure
6. “All things are wearisome” (Eccl 1:8). – Loss of Energy
7. “I have seen everything during my lifetime of futility” (Eccl 7:15). - Insignificance
8. “Wisdom... was far from me” (Eccl 7:23). – Decreased Ability to Think
Wisdom is high quality decision-making. Thus, the ability to think constructively has decreased.
9. “So I congratulated the dead who are already dead more than the living who are still living” (Eccl 4:2). Better is the miscarriage... (Eccl 6:3). “There is one fate... dead...dead...die...dead...perished” (Eccl 9:2-5). – Recurrent Thoughts of Death

⁹⁵ Ibid., 327, 339-345.

⁹⁶ Anne Anastasi and Susana Urbina, *Psychological Testing*, 7th ed. (Upper Saddle River, New Jersey: Prentice Hall, 1997), Part Four, Chapter 15; Projective Techniques; Nature of Projective Techniques, 411, and Autobiographical Memories, 427-429.

Just as God's attributes of knowledge, understanding, wisdom, goodness, righteousness, and creativity are reformed in the human personality and eventually fulfill the deepest needs of meaning and growth, so conversely the antipathies of ignorance (or rejection of knowledge, especially spiritual knowledge), lack of understanding, foolishness, evil, unrighteousness, and destructiveness rip open gaping wounds of unmet needs in the human soul such as meaninglessness and deterioration of the human personality. Solomon learned the hard way. But God, in His great mercy redeemed Solomon in the end (Eccl 12:13).

Among secular psychologists, Henry Murray, a physiologist and surgeon who eventually became the director of the Harvard Psychological Clinic, turned to personology – a word that he coined.⁹⁷ Murray believed the human person had “creative needs which aim at the construction of new and useful thoughts and objects.”⁹⁸ Since growth is a need, criteria for growth, such as creativity, can be considered a sub-need.

Alfred Adler described the drive for growth as striving toward perfection. “The goal of striving toward perfection is not social distinction or a position of power; rather, it is the full realization of the ideal life.”⁹⁹ Adler stated, “It runs parallel to physical growth (*emphasis added*) and is an intrinsic necessity of life itself... The impetus from minus to plus never ends. The urge from below to above never ceases... attempts to express the great upward drive.”¹⁰⁰

⁹⁷ Maddi, 49.

⁹⁸ Ibid., 56. c.f. H. A. Murray, “Toward a Classification of Interaction.” In T. Parsons & E. A. Shils (eds.), *Toward a General Theory of Action* (Cambridge, MA: Harvard University Press, 1954).

⁹⁹ Ibid., 125.

¹⁰⁰ A. Adler, “Individual Psychology” in C. Murchinson (ed.), *Psychologies of 1930* (Worcester, MA: Clark University Press, 1930), 398.

Maslow, Rogers, and Goldstein supported a core tendency to “push toward actualization of inherent potentialities.” This term is generally synonymous with growth of the human personality. Maslow believed that mental illness was the result of faulty actualization. He termed the process the “self-actualizing tendency” which included both the physiological as well as phenomenal aspects of the person.¹⁰¹ Later he included the “push to satisfy needs ensuring physical and psychological survival,” the survival tendency.¹⁰² “According to Maslow, the actualization tendency is growth motivation.”¹⁰³ And ultimately, he saw “neurosis as a failure of personal growth.”¹⁰⁴

Carl Rogers envisioned “the fully functioning person has the marvelous, exuberant feeling of personal power … The final characteristic is creativity, or the penchant for producing new and effective thoughts, actions, and things. You can see that if people have available to them all their organismic capabilities and experience and are also flexible, most likely, they will be consistent and useful producers.” He stated, “This process… involves the stretching and growing of becoming more and more of one’s potentialities.”¹⁰⁵

¹⁰¹ Maddi, 114. c.f. A. H. Maslow, “Some Basic Propositions of a Growth and Self-actualization Psychology. In *Perceiving, Behaving, Becoming: A New Focus for Education* (Washington, DC: Yearbook of the Association for Supervision and Curriculum Development, 1962). And A. H. Maslow, “A Theory of Metamotivation: The Biological Rooting of the Value-life” in *Journal of Human Psychology*, 1967, 7, 93-127. And A. H. Maslow, *Toward a Psychology of Being*, 2nd ed. (Princeton, NJ: Van Nostrand, 1968).

¹⁰² Ibid., 114. c.f. A. H. Maslow, “Deficiency Motivation and Growth Motivation” in M. R. Jones (Ed.), *Nebraska Symposium on Motivation* (Lincoln: university of Nebraska Press, 1955).

¹⁰³ Ibid., 115. c.f. A. H. Maslow, “Deficiency Motivation and Growth Motivation.”

¹⁰⁴ A. H. Maslow, *The Farther Reaches of Human Nature* (New York: The Viking Press, 1971), 25-40.

¹⁰⁵ Maddi, 112. c.f. Carl Rogers, *On Becoming a Person* (Boston: Houghton Mifflin, 1961), 195, 196.

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|---------------------------------------|---------|-------------------------------|
| 3. ATTRIBUTES OF GOD | lead to | <i>FULFILLED HUMAN NEED</i> |
| Strong, Free, Control, Sovereign..... | | <i>Power</i> |
| ANTIPATHIES | lead to | <i>UNFULFILLED HUMAN NEED</i> |

Weak, In Bondage, No Control, No Authority *Powerless*

God is strong, free, in control, and sovereign. “Great is the Lord and abundant in strength” (Ps 147:5). “Only in the Lord are righteousness and strength” (Isa 45:24). “With Him are strength and sound wisdom” (Job 12:16). Strength is an attribute of God.

He is absolutely free to do as He wills. “The will of God is free. It acts in the way of wisdom, is exercised by infinite power, and upholds only His righteous purposes and ways; yet it is free in the sense that it is independent of all His creatures as well of all their actions.”¹⁰⁶ He is free from external bondage. “Woe to the one who quarrels with his Maker; as earthenware vessel among the vessels of earth! Will the clay say to the potter, ‘What are you doing?’” (Isa 45:9). He is also free from internal bondage. In the Son of God is seen the absolute perfection of freedom. This is the freedom to “be all you can be.”¹⁰⁷ In Christ, every communicable attribute of the Father shone brilliantly, continuously, without blemish, corruption, or compromise because of perfected freedom which was only possible without the chains and bondage of sin. “You are slaves of the one whom you obey [such as] sin resulting in death” (Rom 6:16). “In [Christ] there is no sin” (1 John 3:5). He lived in pure reality without any defense mechanism to distort, damage, or destroy truth. “The truth shall make you free” (John 8:32). Jesus not only lived in pure truth, He was the personification of truth. He stated, “I am... the truth” (John 14:6). Truth makes freedom. As the author of freedom, He is the only One who

¹⁰⁶ Lewis Sperry Chafer, *Systematic Theology*, Vol. 1. (Grand Rapids, Michigan: Kregel Publications, 1993), 193.

¹⁰⁷ US Army slogan

can offer complete freedom. “It is for freedom that Christ set us free” (Gal 5:1). “If the Son of Man shall set you free you shall be free indeed” (John 8:36).

Without control, that is some control over one’s environment but especially self-control, freedom is impossible since lack of control leads to bondage and to sin. Sin is bondage (John 8:34). An attribute of God is self-control. “The fruit of the Spirit is... self-control” (Gal 5:22, 23). All the fruits of the Spirit are attributes of God which He imparts to the believer as s/he grows into “the image of the Son” (Rom 8:29). Self-control is the last fruit by which all other fruits are activated, channeled, and directed. Consider love, joy, peace, patience, kindness, goodness, faithfulness, and gentleness. Each must be controlled to be perfected. God’s attribute of control also extends to His creation. “By Him all things were created, both in the heavens and on earth... and in Him all things hold together” (Col 1:16, 17). God’s display of the ten plagues in Egypt and Jesus’ mastery of many miracles proved His complete control over creation.

God is inherently sovereign. “Infinite wisdom, goodness, and power, with the right of possession, which belongs to God in regard to all His creatures, are the immutable foundation of His dominion.”¹⁰⁸ God is the omnipotent Master of the universe. “His sovereignty rules over all” (Ps 103:19). “He who is the blessed and only Sovereign, the King of kings and Lord of lords” (1 Tim 6:15). Some may consider sovereignty a prerogative of deity which it is, but even more it is the combination of all attributes that determine the ultimate leader of the universe. Sovereignty includes authority, in this case, a characteristic of His personality. Berkhof notes:

The sovereignty of God is strongly emphasized in Scripture. He is represented as the Creator, and His will as the cause of all things. In virtue of His creative work

¹⁰⁸ Charles Hodge, *Systematic Theology* (Grand Rapids, Michigan: Baker Book House, 1992), 162.

heaven and earth and all that they contain belong to Him. He is clothed with absolute authority over the hosts of heaven and the inhabitants of the earth. He upholds all things with His almighty power, and determines the ends which they are destined to serve. He rules as King in the most absolute sense of the word, and all things are dependent on Him and subservient to Him. (Gen 14:19; Exod 18:11; Deut 10:14, 17; 1 Chr 29:11, 12; II Chr 20:6; Neh 9:6; Ps 22:28; Jer 27:5; Luke 1:53; Acts 17:24-26; Rev 19:6)¹⁰⁹

The Lord is “majestic in power” (Exod 15:6). “God is exalted in His power” (Job 36:22). “Power belongs to God” (Ps 62:11). “Lift up your eyes on high and see who has created these stars... because of the greatness of His might and the strength of His power” (Isa 40:26). Other attributes of God work in harmony with His power. “Christ is the power of God and the wisdom of God” (1 Cor 1:24). “I, wisdom... find knowledge... I am understanding, power is mine... and righteousness” (Prov 8:12-20). The trinity is filled with power; “the power of the Spirit” (Luke 4:14; Rom 15:13, 19), “the power of our Lord Jesus” (1 Cor 5:4; 2 Cor 12:9), and “the power of the Most High” (Luke 1:35).

In the Imago Dei of the born-again child of God, freedom, strength, and authority for dominion are recreated in the human personality which has an innate need for edifying power. “It is for freedom that Christ set us free” (Gal 5:1) “to the freedom of the glory of the children of God” (Rom 8:21). This begins with freedom from bondage; you have “been freed from sin” (Rom 6:18). All sin is rooted in deception (Gen 3:13; Rev 12:9). Christ sets us free from deception, that is the kingdom of darkness, into His kingdom of luminescent truth. In this great freedom, power energizes the gifts, talents, and abilities that will later blossom and bear fruit. Daniel summed it up giving all credit and glory to God when he proclaimed, “Wisdom and power belong to Him... He gives wisdom to wise men, and knowledge to men of understanding. It is He who reveals the

¹⁰⁹ L. Berkhof, *Systematic Theology* (Grand Rapids, Michigan: Eerdmans Publishing Company, 1946), 76.

profound and hidden things; He knows what is in the darkness, and the light dwells with Him... You have given me wisdom and power" (Dan 2:20-23). "My God is my strength" (Isa 49:5). This power is more than just dynamite for moving mountains in daily living, it is "the surpassing greatness of His power toward us who believe... in accordance with the working of the strength of His might which He brought about in Christ when He raised Him from the dead, and seated Him at His right hand in the heavenly places" (Eph 1:19, 20). This, for every believer, is God's resurrection power in love for each day that eventually assures overwhelming victory in every dimension of reality (Rom 8:37), both the physical (1 Cor 15:-58) and the spiritual world as well. This includes the invincible armor of God for all the trials, troubles, and tribulations of this fallen world (Eph 6:10-18). Energized by this power lives are magnificently built up through love and truth into the Imago Dei. The authority for dominion is regained for God has "raised us up with (Christ) and seated us with Him in the heavenly places in Christ Jesus" (Eph 2:6).

What does this kind of power mean for mental health? It means that a person can go through the gamut even to the outer extremes of overwhelming opulent wealth or gut-wrenching trauma and loss and still come out like Joseph or Job who continued to love and obey God in spiritual victory no matter what this fallen world threw at them; we do not have to finish the course like Solomon, Saul, or Judas who ended poorly.

The antipathies of God's attributes of power are weakness, bondage, decrease of control, and lack of authority for dominion leading to powerlessness. Weakness is part of the destiny for those heading for Sheol (Isa 14:10; "You have been made weak as we; you have become like us"), even while in the land but of the living God declared:

If...you reject My statutes, and if your soul abhors My ordinances so as not to carry out all My commandments, and so break My covenant ... I will...*break*

down your pride of power... and your strength shall be spent uselessly...I will... bring weakness into their hearts... and the sound of a driven leaf will chase them and even when no one is pursuing, they will flee as though from the sword, and they will fall. They will therefore stumble over each other...

(Lev 26:14, 15, 19, 20, 36, 37)

The strong emotions, the deceptions and delusions, the lack of self-efficacy, the “stumbling over each other” in error, in confusion, in pain, the lack of advancement and achievement lost in fleeing and culminating in falling, describes terrible dysfunction. They were weak. Breaking down this passage to understand weakness, there is a loss of relationship first with God and then with others. While the laws of God are initially rejected it is the heart of God from which all His laws spring which is ultimately rejected. When God’s laws of edifying love are despised and displaced then destruction sets in. Relationships with surrounding people disintegrate. No one leads. No one follows. No one comes alongside for help and comfort. Each becomes an object of stumbling for the other. Relationships collapse. Fleeing from a falling leaf as if it was a vicious, rampaging enemy is delusional. There is a loss of clear knowledge, understanding, and wisdom to discern and appropriately respond to reality. Of course! God’s laws were the magnificent keys to reality. Those keys were lost when they “act with hostility against [God] and are unwilling to obey [Him]” (Lev 26:21). The door was locked tight and they were left outside in the cold darkness of pseudo-reality, the created myth of their own minds and wills. Without a grip on objective reality, they fled indicating out-of-control emotions driving irrational behavior that had nothing to do with true reality. They fled into psychopathology.

“Weakness in their hearts” indicates that the matrix of the human heart, including the conscience where the laws of God were innately imbedded (Rom 2:15), has been

restructured according to the sin-filled mind and will of the fallen soul. Anti-laws are rebuilt into the heart like straws replacing steel. The bridge to reality sways and crumbles to pieces with each and every storm (Matt 7:24-27).

Saul was a tragic example of this phenomenon. When Samuel announced to Saul that God had chosen him as king it happened when Saul turned his back to leave Samuel, that “God changed his heart” (1 Sam 10:9). “The Spirit of God came upon him mightily, and [he was]... changed into another man” (1 Sam 10:10, 6). At that point, Saul had an external¹¹⁰ relationship with God even though he was not saved. And God miraculously and instantaneously changed his heart by infusing His laws, values, and wisdom into the matrix of Saul’s heart. “I will put My laws upon their heart” (Heb 10:16). However, God did not remove the old programming from Saul’s heart that he had previously been running his life on. Saul’s heart contained both the old and the new (Rom 7:22, 23; Col 3:9, 10). With each situation, each crisis, his soul would have to decide whether to follow his heart’s old way or God’s new way. Would he put off the old heart and follow the new? Would he “lay aside the old self... and put on the new self?” (Eph 4:22, 24). He had the choice and he had God’s help. The Lord caused him to so clearly see reality that “he prophesied” (1 Sam 10:6, 10). The ability to prophesy must of necessity include a clear knowledge of a slice of reality which included both the physical world and the spiritual world. Thus, God was restructuring Saul’s heart with laws that opened his mind to comprehend true reality in limited areas. With a restructured heart bringing a powerful clarity of reality he was wonderfully successful in kingly areas; he gathered Israel together with passion and wisdom (1 Sam 11:6-8), he won a challenging battle (1 Sam

¹¹⁰ “External” in the sense that while the Holy Spirit came *upon* him (1 Sam 10:6, 10; 11:6), He did not take up eternal, abiding residence inside of Saul’s body as He does with the believer in Christ (1 Cor 3:16) since Scripture later says that “the Spirit of the Lord departed from Saul” (1 Sam 16:14).

11:11), and he displayed mercy that belies greatness (1 Sam 11:13). Saul was immersed in healthy relationships and true reality when he had a heart after God's own heart. He was super-functioning. Strong, free to choose right, in control, sovereign, and powerful defined his personality. All the attributes of God associated with power blazed forth in victory for Saul in the beginning.

Yet over the thirty-two years of Saul's reign, he chose thought by thought to replace law after law that God had put in his heart with his old rules, values, and most of all fears (1 Sam 15:24; 16:15; 17:11; 18:12, 15, 29; 28:5, 20, 21). "God changed his heart" (1 Sam 10:9). Saul changed it back. He left the heart of God, that is all the beautiful love-filled laws, values, and beliefs that describe the character of God infused into the human heart, and replaced it with his own internal creation based on his own earthly thinking. Finally, "Samuel said to Saul, 'You have acted foolishly; you have not kept the commandment of the Lord your God, which He commanded you... The Lord has sought out for Himself *a man after His own heart*, and the Lord has appointed him as ruler over His people, because you have not kept what the Lord commanded you'" (1 Sam 13:13, 14).

Saul's self-created heart was based on fear that would spawn insidious paranoia. Even from the beginning, soon after he had prophesied, as a grown man of forty years old (1 Sam 13:1) he hid himself by the baggage (1 Sam 10:22) in fear of the people when Samuel was announcing his kingship. God had given him a heart of courage. Saul was returning to the heart of his old man, disbelieving and cowardly. A struggle between the two hearts would ensue, but Saul's old heart would gradually transplant God's new heart. Saul feared the loss of his men and failure in an upcoming battle so he disobeyed God (1

Sam 13:6-14). After another battle Saul stated, “I have sinned; I have indeed transgressed the command of the Lord and your words, because *I feared* the people and listened to their voice” (1 Sam 16:24) rather than to the voice of God. Saul’s fear opened the door to demonic forces which *terrorized* him for by then the Spirit of the Lord had departed from him (1 Sam 16:15). His own fear infected his soldiers. “When Saul and all Israel heard these words of the Philistine, they were dismayed and *greatly feared*” (1 Sam 17:11). When David appeared on the scene, “Saul was *afraid* of David” (1 Sam 18:12) and “he *dreaded* him” (1 Sam 18:15). Somewhere during this timeframe fear metamorphosed into full blown paranoia. “Saul was even more *afraid* of David. Thus Saul was David’s enemy continually” (1 Sam 18:29). The defense mechanism covering his fear was anger. “Saul’s anger burned” (1 Sam 20:30) and surfaced in attempted homicide not only of David, Jonathon, and his men, but in the murder of eighty-five (85) innocent priests of the Lord and their “women, children and infants” because he erroneously believed, without using any of God’s laws to discern the truth, that they had conspired with David against him (1 Sam 22:1-19). He had lost his grip on reality. Paranoid ideation, suspicion of plots, inability to reality test, out-of-control defensive emotions locked him in bondage and weakness. Saul spent his last days on earth in appalling terror. “He was *afraid* and *his heart trembled greatly... very afraid... he was terrified*” (1 Sam 28:5, 20, 21). Saul took his own life in great fear and agony (2 Sam 1:6-10).

Thus Saul replaced the laws and wisdom God had divinely placed in his heart’s matrix with his self-created rules and beliefs. Saul restructured his heart based on fear. He went from high functioning to totally dysfunctional, from strong, free, in control, sovereign and powerful to demonic bondage, without self-control, driven by fear and

anger outside of reality, losing authority, profoundly weak, and ultimately powerless as he died in despair.

Psychologists and philosophers have pondered much about strength, control, freedom, and the basic need for power in the human being. Rogers emphasized experiential freedom and personal power to choose among alternative courses of action in order to find “the good life.”¹¹¹ Allport wrote insightfully when he stated, “All existentialists tell us that man is free. And in giving this answer existentialism collides sharply with the traditional viewpoint of psychology.”¹¹² Strict determinism does not acknowledge freedom. However, Allport modified this view:

Every school of therapy... assumes that the goal of treatment is to lead the patient to a relatively greater freedom of decision than his disorder originally allowed. A patient with a compulsion, a phobia, an obsessive thought has no freedom at all. His is ridden by his neurosis. After therapy he should have freedom from such domination...¹¹³

Thus he saw “a possible reconciliation between the freedom claimed by existentialism and the determinism claimed by positivism... [in] degrees.”¹¹⁴ True, the absence of pathological symptoms does increase personal freedom in daily life to some extent. However, if pathological freedom is like being chained to a wall, and common normal freedom is like zooming around town on a bicycle, then life in Christ, the Freedom Giver, is like owning His jet airplane with all expenses paid. Allport is right, it is a big matter of degrees.

¹¹¹ Maddi, 112. c.f. Rogers, 1961, 195-196.

¹¹² Allport, *Pattern of Growth and Personality*. 560, 561.

¹¹³ *Ibid.*, 562, 563.

¹¹⁴ *Ibid.*, 563.

David Winter “focused on the need for power, defined in terms of the impact one wants to have on people.”¹¹⁵ “An extensive network of personal qualities and preferences – from greater risk-taking and more leadership activity to more visible indicators of status – is associated with this motive. People high on power motivation express more concern with impact on others, status, and reputation in their stories.”¹¹⁶

George Kelly did research on the temporal stability of personal constructs.¹¹⁷ “Constructs” try to define how a person sees and aligns events relative to the self. One set of constructs typical of the human personality was “Power and Control versus Dependence and Weakness.”

Edward Smith has a three year waiting list of counselees. One of his methods is exposing hidden lies that cause pain and/or symptoms and replacing them with the truth. Metamorphic lies usually originate from a trauma (childhood rape, abandonment, Satanic ritual abuse etc.). Beliefs that were true when the event occurred are no longer true in the present. However, the person still lives as if they are true in the present. For example, “this lie is often seen with people who were acted upon against their will [in childhood]. They felt overpowered, out of control, weak and powerless... These lies are often at the heart of many panic attacks.” When memories of past trauma are triggered in the present, the lie is stirred up and causes an attack.¹¹⁸ In Christ, God replaces these lies with the truths of His Word restructuring the heart in accordance with the image of His Son which brings strength, freedom, control, and power in Him.

¹¹⁵ Walter Mischel, Yuichi Shoda, Ronald Smith, *Introduction to Personality; Toward Integration* (Hoboken, NJ: John Wiley & Sons, 2003), 137.

¹¹⁶ *Ibid.*, 138.

¹¹⁷ *Ibid.*, 177, 178. Kelly’s Role Construct Repertory Test or “Rep” Test

¹¹⁸ Edward M. Smith, *Beyond Tolerable Recovery* (Campbellsville, Kentucky: Family Care Publishing, 2000), 72, 73.

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|---------------------------------|---------|-------------------------------|
| 4. ATTRIBUTES OF GOD | lead to | <i>FULFILLED HUMAN NEED</i> |
| Focused, Productive, Successful | | <i>Useful</i> |
| ANTIPATHIES | lead to | <i>UNFULFILLED HUMAN NEED</i> |
| Confused, Unproductive, Failing | | <i>Useless</i> |

God is focused, productive, and successful, but those words are not really found in the Bible directly describing Him. They are modern terms that summarize traits and activities of God which emanate from His personality and give indirect proof of His attributes.

The attribute of being “focused” means His thinking always keeps His priorities straight, it leads to a “way” that is high, straight, and narrow in comparison to the ways of this world which are broad and twisted. His vision is sure and sharp. “God is not a God of confusion” (1 Cor 14:33). He is not confused, wishy-washy, muddled, contradictory, arbitrary, vacillating, dull, or watered-down in rambling, distracted, incoherent thinking. “Out of His mouth comes a sharp sword for He is the One who has the sharp two-edged sword” (Rev 19:15; 2:12). His thinking is sharp like a laser, focused beyond the clarity of knowledge and understanding, beyond wisdom based in goodness and righteousness, into purpose-driven achievement of His will.

“My ways are higher than your ways” (Isa 55:8, 9).

God said, “I know the plans I have...” (Jer 29:11).

“You know in all your hearts and in all your souls that not one word of all the good words which the Lord your God spoke concerning you has failed; all have been fulfilled for you, not one of them has failed” (Jos 23:14).

When God’s attribute of “focus” in the Imago Dei is transplanted into the human personality then the person is able to follow these commands:

“Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. For the gate is small, and the way is narrow that leads to life, and few are those who find it” (Matt 7:13, 14).

“So you shall observe to do just as the Lord your God has commanded you; you shall not turn aside to the right or to the left” (Deut 5:32). “According to the...law... the word... do not turn aside to the right or to the left” (Deut 17:11, 20). “Only be strong and very courageous, be careful to do according to all the law ... Do not turn from it to the right or to the left, so that you may have success wherever you go” (Josh 1:7). Being highly focused is the ability to stay on course, to persevere, to clearly see the way and avoid (or quickly correct) wrong turns. Focus leads to productivity.

Productivity is the ability to produce. It is interdependent with knowledge, understanding, wisdom, goodness, righteousness, creativity, strength, freedom, power, and focus. God is actively involved in constructive “work.” He has a highly motivated productive nature which manifests in productive activity. He desires to build up. He is not lazy, negligent, slothful, complacent, apathetic, uninvolved, or uncaring. His work accomplishes His will or in human terms produces “fruit.” It means that whatever God says, He does; whatever He predicts, will happen. He is faithful and powerful to bring forth His word into reality. “I will not fail you” (Josh 1:5). Just as He planned, God filled the earth with Noah’s offspring (Gen 9:1). God built up the nation of Israel from Abraham and Sarah so that in him “all the families of the earth shall be blessed” (Gen 12:1-3). “God did form my inward parts; You did weave me in my mother’s womb” (Ps 139:13). God is not the deists’ idea of a Creator who made the universe like a watch and then stepped aside to passively observe it tick. God is actively involved with our lives and

accomplishes His good, acceptable, and perfect will (Rom 12:2). His will produces results. “Declaring the end from the beginning and from ancient times things which have not been done, saying, ‘My purpose will be established, and I will accomplish all My good pleasure’” (Isa 46:10). An attribute of God is productivity.

. When God reforms the *Imago Dei* in the believer He revives the soul and gradually sharpens the heart and the mind with focus, productivity, and high quality decision-making based on knowledge, understanding, and wisdom etc. bringing success in the physical and spiritual worlds of reality according to His terms. This fulfills the need to be useful in the human personality.

Other personality theorists such as Erik Erikson spoke of the child’s desire “to win recognition by producing things... He develops industry... He can become an eager and absorbed unit of a productive situation.”¹¹⁹ “Generativity (or stagnation) gradually became more important as adulthood progresses.”¹²⁰ Usefulness stems from the enjoyment of successful productivity. Eric Fromm also emphasized the importance of productivity:

Fromm (1947) has identified six types of social character: receptive, exploitative, hoarding, marketing, necrophilous, and productive. These types express themselves in how individuals relate to things and to people (including themselves). Fromm classifies the first five as *nonproductive*, those that yield, at best, pseudoconnection to others and, at worst, destructive relations with others. They are distorted, incomplete, or ultimately unfulfilling. In contrast, the *productive orientation* is based on love, the mutual intimacy that preserves individual integrity.¹²¹

¹¹⁹ Erik Erikson, *Childhood and Society* (New York: Norton Publishing, 1950), 226, 227. cf Maddi, 62.

¹²⁰ Maddi, 64.

¹²¹ Allen, 2003. 185, 186. c.f. Eric Fromm, *Man For Himself: An Inquiry Into the Psychology of Ethics* (New York: Holt, Rinehart and Winston, 1947).

“Be strong and courageous, be careful to do according to all the law” [stay in reality by following every word that proceeds from God’s mouth (Deut 8:3; Matt 4:4)]... “so that you may have success wherever you go... then you will make your way prosperous, and then you will have success. Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you go.” (Jos 1:7-9) “And David was prospering in all his ways for the Lord was with him.” (1 Sam 18:14) The high focus achieving objectives and goals, the productivity, and the success lead to the fulfillment of the need of usefulness. David’s life was used to build up the nation of Israel for generations to come in God’s name.

Erikson noted various developmental stages, among which was Mature Adulthood when productivity became a driving motivation:

At this stage one begins to take one’s place in society, and to help in the development and perfection of whatever [society] produces...¹²² Humans are not only ‘learning animals’ they are teachers as well. It is during the maturity of adulthood (60-75) that the need to be needed¹²³ and the accumulation of wisdom lead to the assumption of the ‘teacher’ role. ... Erikson admitted that “generativity” is not an elegant word...¹²⁴ He indicated that he might have used “creativity” instead of “generativity” ... everything that is generated from generation to generation: children, products, ideas, and works of art.¹²⁵

The antipathies of these attributes of God are confusion, lack of productivity, and failing with depressing feelings of uselessness. Erikson had much to say about the opposites of productivity and generativity in his eight stages of psychosocial development, particularly the middle adulthood and mature adulthood:

[Middle adulthood] One pole of this stage would be **productivity**, people’s perception that they are contributing to society through their careers and to their

¹²² Allen, 161. c.f. Erikson, quoted in R. I. Evans, *The Making of Psychology* (New York: A. A. Knoff, 1976), 301, 302.

¹²³ “The need to be needed” must include being “useful.”

¹²⁴ Ibid., 161. c.f. E. Erikson, *Identity, Youth and Crisis* (New York: Norton, 1968), 301)

¹²⁵ Ibid., 161, 162. c.f. Erikson, 301.

community through their personal involvement.... They are through their labors, generating outcomes that they see as improving society... The other pole would be **futility**, the perception that one is on the proverbial treadmill, merely keeping body and soul together, but doing nothing for the good of society or one's community. People who fail to resolve the conflict at this stage feel that they are producing nothing worthwhile, except sustenance for their own benefit. They view their jobs not as careers, but as useless work.¹²⁶

This lack of industry or "stagnation" Erikson describes for the child as a "danger, at this stage, [which] lies in a sense of inadequacy and inferiority. If he despairs of his tools and skills or of his status among his tool partners... he abandons hope for the ability to identify early with others..."¹²⁷

Confusion, the inability to make high quality decisions, signifies a cognitive problem negotiating the complexities of reality leading to failure and lack of productivity. Confusion and failure accompanied by the emotion of bewilderment are some of the curses for not following God's laws of reality (Deut 28:20, 28, 29). When functioning decreases, the feeling of uselessness increases.

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| 5. ATTRIBUTES OF GOD | lead to | <i>FULFILLED HUMAN NEED</i> |
| Fulfillment, Glory | | <i>Significance</i> |
| ANTIPATHIES | lead to | <i>UNFULFILLED HUMAN NEED</i> |
| Vanity, Futility, Emptiness | | <i>Insignificance</i> |

Under the preeminent attribute of truth dealing with reality, the attributes of God considered in this category refer to the manifestation of His personality in His works. God pours His personality into His works. His works reflect His personality which is fulfilled and glorious. From that standpoint, He has significance through what He does; He is of great importance, consequence, meaning, relevance, weight, gravity, value, prominence, essence, distinction, merit, and honor from the outpouring of His personality

¹²⁶ Ibid., 160.

¹²⁷ Erikson, 227. cf. Maddi, 62.

into His works. All of the attributes previously mentioned - knowledge, understanding, wisdom, goodness, righteousness, creativity, strength, freedom, sovereignty, focus, productivity, and success - culminate in fulfillment which meets the basic need of the human personality called “significance.” The human person needs to feel that his/her work, his/her life, counts, is important, has significance.

Two attributes are critical for significance – fulfillment and glory. To fulfill one’s purpose, one’s life, involves striving for the perfection of what one can be. “Fulfillment” means using the God-given gifts, talents, abilities to the fullest to accomplish His will for the greatest good. God Himself, is fulfilled. There is no failure, no falling short, no blemish, no imperfection. When God says, “My purpose will be established and I will accomplish all My good pleasure” (Isa 46:10) the emphasis is on “all.” He accomplishes all His will. “All” springs from His perfection, His excellence, the fulfillment of His personality poured into His good purpose. There is a corresponding emotion of pleasure and satisfaction with the achievement that one’s best has been used, excellence has prevailed, and whole-hearted, integrated effusion of self can say, “It is accomplished.” “It is finished” (John 19:30).

The corresponding attribute of fulfillment of the human personality is summed up in Paul’s words when he joyously proclaimed, “For I am already being poured out... I have fought the good fight, I have finished the course, I have kept the faith” (2 Tim 4:7). This fulfillment was not accompanied with riches or fame but on death row. There was no temporal, worldly importance or fame. One’s attributes are used to the fullest to accomplish God’s will for that life giving it great eternal significance.

Glory is differentiated from fulfillment in that the attributes of a person's character can be used to the fullest but do not have true glory unless they reflect God's glory. Glory means "to be heavy, weighty.... rich, honorable, impressive, worthy of respect."¹²⁸ When referring to God it is associated with a brilliant illumination or radiance.¹²⁹ God is shrouded in unapproachable light. There is also a lasting quality to this glory. It is neither temporal nor mutable (1 Pet 4:11). When used with regard to attributes that bring about significant use of one's life God has demonstrated His character in His handiwork:

The heavens declare the glory of God. Ps 19:1
May the whole earth be filled with His glory. Ps 72:19

While the works of God radiate His glory to all creation, this glory emanates from the intrinsic character of God, for He Himself, the Trinity, is filled with glory.

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|---|------------|
| The glory of God the Father | Phil 2:11 |
| The glory of Christ who is the image of God | 2 Cor 4:4 |
| [The Son] is the radiance of His glory and the exact representation of His nature. | Heb 1:3 |
| The Spirit of glory | 1 Pet 4:14 |

Through the Imago Dei God infuses His glory into and upon His children. “We all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit” (2 Cor 3:18). “For whom … He predestined to become conformed to the image of the Son… these He also glorified… the freedom of the glory of the children of God” (Rom 8:29, 30, 21). In the Christian, this glory will eventually encompass the whole human being from the internal character of the soul to paramount significance of one’s life. “When the Chief

¹²⁸ Harris, 426-428.

¹²⁹ Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, vol. II, Trans. Geoffrey W. Bromiley. (Grand Rapids, Michigan:Eerdmans Publishing Company, 1964), 237.

Shepherd appears, you will receive the unfading crown of glory" (1 Pet 5:4). A person's life has "heavy" significance like gold, like heavy metals, like long-lasting precious stones bought through the fire (1 Cor 3:10-15). The human personality desires significance of one's life - to count, to make a difference, to impact, to be noticed, to be important. Significance is a basic need of the human personality. Fulfillment and glory bring significance.

The opposite of the attributes of fulfillment and glory are emptiness and vanity. Insignificance, the unmet human need, brings pain. God-given gifts, abilities, and talents are not used to their highest destiny nor do they receive the true glory God created them for. An individual who rejects God's ways, and determines to find fulfillment and greatness (a pale shadow of glory) his/her own way replaces gold with tinsel; both shine, but only one lasts forever. Solomon discovered this the hard way. He traded eternal glory for temporal earthly greatness.

Solomon began his reign in the righteous glory of God (1 Kgs 8:11), but the last decades of his life were saturated in more than seven sins (Deut 17:17-20; 1 Kgs 11:1-11) against God's laws which tore down his personality doing great damage to his soul. He ended his days with tremendous lack of fulfillment and darkness clouding glory. His life felt futile, empty, fruitless, unproductive, inconsequential, hollow, of little value. Here are his own words from the last book he wrote in Scripture at the end of his life:

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| I hated life... | Eccl 2:17 |
| the work which had been done under the sun was grievous to me; because everything is futility and striving after the wind. | Eccl 2:17 |
| I hated all the fruit of my labor... | Eccl 2:18 |
| I completely despaired of all the fruit of my labor... | Eccl 2:20 |
| All his days his task is painful | Eccl 2:23 |
| I congratulated the dead... better off... is the one | |

| | |
|--|-------------------------|
| Who has never existed. ... my lifetime of futility... | Eccl 4:2,3 Eccl 7:15 |
| Remember the days of darkness, for they shall be many. Everything that is to come will be futility. Vanity of vanities! All is vanity. | Eccl 11:8 Eccl 1:2 |

The opposite of significance is futility, the antonym of glory is vanity. The basic need of the human personality, significance, was a train wreck in Solomon's life.

Unfulfilled basic need(s) bring great pain. Ecclesiastes is essentially Solomon's abridged autobiography which when assessed¹³⁰ reveals major depressive episodes¹³¹ associated with the futility, vanity, and ultimate insignificance of his life. This type of depression is "an excruciatingly painful emotional state that is perceived by the person to be without end"¹³² (Eccl 11:8). This kind of pain¹³³ was God's tap on the shoulder to tell him, "You are drinking poison (sin). Stop!" Toward the end of his life, Solomon got the message.

God's ocean of grace flooded His purifying love into this broken man's heart and Solomon turned away from worship of this world back to God. "The conclusion, when all has been heard, is fear God and keep His commandments, because this applies to every person" (Eccl 12:13). Solomon came home.

God's personality has eternal, immutable attributes; He is fulfilled in absolute perfection, He is glorious in stellar radiance. He pours His attributes into His works which display magnificent significance. He created the human personality in His own

¹³⁰ Anastasi, 410-432. Psychological testing can include projective techniques which can be taken from "autobiographical memories" (427-429).

¹³¹ DSM IV, 327. Five symptoms are required; Solomon's writing supported more than five out of the nine possible symptoms. They included depressed mood...subjective report (feels sad or empty), diminished interest or pleasure in all, or almost all activities, insomnia, fatigue or loss of energy, feelings of worthlessness (futility), diminished ability to think (feeling foolish, making bad decisions), recurrent thoughts of death. With his extreme levels of work (Eccl 2:4-11) and insomnia (Eccl 2:23, 4:6, 5:12, 8:16) bi-polar is a possibility.

¹³² Ibid., 322.

¹³³ There are other types of pain such as the pain of the victim from other people's sins or from natural causes in a fallen creation. Jesus suffered incomprehensible pain on the cross even though He Himself had never committed one sin.

image. Wo/man's personality was created to be fulfilled and to be glorious. A deep need for significance was implanted into the human personality. This need grows with age. God gave revelations of reality, His laws, which when followed built the human personality to the summit of total significance. However, when a person sets aside God's laws, s/he simultaneously shuts out parts of reality and rejects the character of God. As fulfillment and glory decrease, pain increases which is God's mercy to turn the person back to the right direction. For true fulfillment of all basic needs of the human personality can only be found in God.

In the secular world – Alfred Adler stated, “We are continuously working from a feeling of being less, toward a feeling of being more. This is the striving for significance.”¹³⁴ “Four types of peripheral personality, or lifestyle, have been suggested by Adlerians.”¹³⁵ The first and best is “active-constructive” which is the ideal lifestyle and “epitomized the ideal of mental health.”¹³⁶ One of the signs of this ideal lifestyle was that “the individual... feels his existence to be worthwhile just so far as he is useful to others.” He said this included “serving the human race and ... overcoming its difficulties with his creative power.”¹³⁷ In other words, a person's life takes on a significance far greater than him/herself.

Salvatore Maddi concludes that a number of personality theorists exemplify a “fulfillment model” which has two versions:

If the force is the tendency to express to an ever greater degree the capabilities, potentialities, or talents based in one's genetic constitution, we are dealing with the actualization version. In the perfection version, the force is the tendency to

¹³⁴ D. Dinkmeyer and R. Sherman, “Brief Adlerian Family Therapy” in *Individual Psychology*, 45, 149. c.f. Allen, 78.

¹³⁵ Maddi, 129.

¹³⁶ *Ibid.*, 130.

¹³⁷ Adler, *Problems of Neurosis*. 47, 48, 79. c.f. Maddi, 130.

strive for what will make life ideal or complete, perhaps even by compensating for functional or genetic weak spots.¹³⁸

Theorists of the fulfillment model include Carl Rogers, Kurt Goldstein, Abraham Maslow, P. T. Costa, and R. R. McCrae. The “be all you can be” and/or “do all you can do” and/or “have all you can have” fulfillment theories on the human personality overlap and support to a limited extent the theory of the basic human need for significance. However, as Solomon proved, there is no true fulfillment or significance without God. (For the secular minded, the life of aviator and multi-millionaire Howard Hughes would bring home the same point.) And the term “glory” which cannot be experienced by the unregenerated soul, is not in their vocabulary. Thus, secular ideals of “fulfillment,” “self-actualization,” “perfection,” and the “fully functioning person” while driven by innate needs of the personality and helpful to a limited degree, cover miles while God has created the human personality to travel light-years in achieving eternal significance.

6. ATTRIBUTES OF GOD lead to *FULFILLED HUMAN NEED*

Protective, Providing, Responsible..... *Security*

ANTIPATHIES lead to *UNFULFILLED HUMAN NEED*

Endangering, Negligent..... *Insecurity*

God is protective, providing, and caringly responsible. By this, it is meant that God lovingly cares for His creation and His children and He is faithful to do so according to His character. As such He continually sustains and not only builds up for good, He also eventually destroys destructive forces that tear down. In this, believers find tremendous security which fills a basic need of the human personality.

God faithfully protects His creation. “By the same word whereby He gave being to things, He gives to them continuance and duration in being to such a term of time. As

¹³⁸ Maddi, 100.

they were created by His word, they are supported by His word.”¹³⁹ The Creator “upholds all things by the word of His power” (Heb 1:3). In His beloved Son “all things hold together” (Col 1:17). “It is a standing monument of the power of God in the preservation of the world.”¹⁴⁰ And in this world, “no creature has power to preserve itself.”¹⁴¹ “O Lord, Thou preservest man and beast” (Ps 36:6). As for wo/man, He “puts our soul in life and does not allow our feet to slip” (Ps 66:9). God’s protection for the believer is even more profound.

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| The Lord will protect him, and keep him alive. | Ps 41:2 |
| The Lord is your keeper... | |
| The Lord will protect you from all evil; | |
| He will keep your soul. | |
| The Lord will guard your going out and your coming in from this time forth and forever. | Ps 121:5-8 |
| The Lord is faithful, and He will strengthen and protect you from the evil one. | 2 Thess 3:3 |
| Believers are protected by the power of God. | 1 Pet 1:5 |

God provides.

| | |
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| You did provide bread from heaven for them for their hunger, You did bring forth water from a rock for them for their thirst, And You did tell them to enter in order to possess the land. For forty years, You did provide for them in the wilderness And they were not in want; Their clothes did not wear out, nor did their feet swell. You did give... You did allot... You did make... You did bring... | Neh 9:15 |
| Every good thing bestowed and every perfect gift is from above, Coming down from the Father of lights... | Neh 9:21-24 Jas 1:17 |

¹³⁹ Charnock, 391.

¹⁴⁰ Ibid., 392.

¹⁴¹ Pink, 49.

It is God's natural attribute as a loving Father to provide, but He does not always do so when He determines that for a greater good to withhold or when His children have turned away.

God's attributes of protection, providing, and caring responsibility are formed innately in the human personality. All peoples have to a lesser or greater extent these attributes in order to ensure the survival of the next generation. Healthy parents protect and care for their children. To frame this by contrast, "the ostrich... abandons her eggs to the earth and warms them in the dust and she forgets that a foot may crush them or that a wild beast may trample them. She treats her young cruelly, as if they were not hers; though her labor be in vain, she is unconcerned" (Job 39:13-16). God has not put protection and caring responsibility into the heart of the ostrich. Its young have no protection other than the dirt and they have no security.

Mental health requires, especially in infants and children, a good deal of security without which much pathology can be blamed. Security includes both physical, mental, and emotional safety in the environment with trusted caregivers.

Julian Rotter (1964), a social learning theorist stated two human needs relative to security. "Protection-dependency" is the need to have another person or persons prevent frustration, provide protection and security, and help obtain other desired goals. "Physical comfort" is the need for physical satisfactions that have become associated with security and a state of well-being, the avoidance of pain, and the desire for bodily pleasures.¹⁴²

Karen Horney became convinced that "the aim of compulsive drives is not to satisfy sexual instincts but to provide safety from feelings of isolation, helplessness, fear,

¹⁴² J. B. Rotter, *Clinical Psychology*, 2nd Ed. (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1971), 60. c.f. Maddi, 464.

and hostility.”¹⁴³ An unhealthy family environment contributed to a fundamental insecurity in the system which increased anxiety that could lead to neuroses.¹⁴⁴ She stated:

The child’s method’s of adjusting to basic anxiety form enduring motivational patterns. The patterns are called neurotic needs, the coping techniques that are initiated in childhood and composed of excessive, insatiable, and unrealistic demands developed in response to the basic anxiety that dominates the person. These needs crystallize into important aspects of personality. Their aim is not instinctual satisfaction, as Freud believed, but security.¹⁴⁵

Hans Eysenck and Joseph Wolpe compared their social learning theory with Freud’s psychoanalytic theories. Both agreed that mental disorder often had roots in a painful environment during childhood, indicating an intolerable lack of security that the person reacted to by developing symptoms:

In the formation of neurotic symptoms, Freud emphasized the traumatic nature of the events leading up to the neurosis, as well as their roots in early childhood...Learning theory does not postulate any such “unconscious” causes, but regards neurotic symptoms as simply learned habits; there is no neurosis underlying the symptoms, but merely the symptom itself. Get rid of the symptom (skeletal and autonomic) and you have eliminated the neurosis.¹⁴⁶

Eysenck and Wolpe also emphasized the drive for avoidance of abnormally high pain in an insecure system which they considered the “heart of neurotic symptomatology.”¹⁴⁷

Judith and Jack Balswick noted the tremendous insecurity that adultery brings into the family system causing considerable disruption and pain:

The one who commits adultery shapes his or her character through the deceitful and unfaithful action; the abandoned spouse feels betrayed, angry, neglected and confused about what’s happening; the children are *insecure* (*emphasis added*) as they sense the distance and disruption between their parents; and the other person

¹⁴³ Karen Horney, *Self Analysis* (New York: Norton, 1942), 295. c.f. Allen, 101.

¹⁴⁴ Karen Horney, *Our Inner Conflicts: A Constructive Theory of Neurosis*. c.f. Allen, 104.

¹⁴⁵ Allen, 104. c.f. K. Horney, *Neurosis and Human Growth: The Struggle Toward Self-Realization* (New York: Norton, 1950).

¹⁴⁶ H. J. Eysenck and S. Rachman, *The Causes and Cures of Neuroses* (San Diego, CA: Knapp, 1965), 9, 10. c.f. Maddi, 448.

¹⁴⁷ Maddi, 448.

involved in the affair remains uncertain about his or her place and future in the adulterer's life.¹⁴⁸

Yet, the damage done to children in a disrupted, insecure family system often does not stop with passing years for "long after the divorce, children have a pervasive fear of being disappointed, betrayed, or abandoned, even if caring and loving relationships are maintained with each parent."¹⁴⁹ Such insecurity tends to produce manifold negative effects:

Intact marriages, by contrast, provide *safety* [emphasis added], a sense of identity and belonging that gives children a firm ground for trusting others. When this structure ruptures, the child's identity is shaken, allowing fear to creep in and often undermining personal development... Nearly all children experience emotional distress like sadness and anger for months or even years after the divorce.¹⁵⁰

These children tend to do poorly by social, academic, and physical standards. In addition, there is evidence that children of divorced parents are more likely to experience a divorce themselves...¹⁵¹ Since it takes most parents two or more years to recuperate from divorce, they struggle with their own ego needs. They may be prone to sexual acting out, vengeful deeds... emotional outbursts or periods of depression, fears, and concerns about finances. This period of transition takes a toll on the children as well because the parents are not so available to help them make emotional adjustments.¹⁵²

Helping Homes, an organization under the supervision of the Department of Social Services (DSS) in Massachusetts, gives 24 hours of training to new foster parents to prepare them for children who are losing their destructive family, an unsafe system.

¹⁴⁸ Judith K. Balswick & Jack O. Balswick, *Authentic Human Sexuality; An Integrated Christian Approach* (Downers Grove, Illinois: InterVarsity Press, 1999), 169.

¹⁴⁹ J. Wallerstein and J. Kelly, *Surviving the Breakup: How Children and Parents Cope with Divorce* (New York: Basic, 1980). c.f. Balswick, *Family; A Christian Perspective on the Contemporary Home*, 312.

¹⁵⁰ F. Furstenberg and A. Cherlin, *Divided Families: What Happens to Children When Parents Part* (Cambridge, Mass.: Harvard University Press, 1991). c.f. Balswick, *Family; A Christian Perspective on the Contemporary Home*, 313.

¹⁵¹ N. Glenn and K. Kramer, "The Marriages and Divorces of the Children of Divorce." *Journal of Marriage and the Family*, 1987, 49:811-25. c. f. Balswick, *Family; A Christian Perspective on the Contemporary Home*, 313.

¹⁵² Balswick, *The Family; A Christian Perspective on the Contemporary Home*. 312, 313.

Common symptoms of these children when they enter a new home often include a combination of the following:

- Short-term memory loss, confused thinking, forgetfulness
- Physical illness
- Difficulty concentrating or paying attention
- Appetite and sleep disorders
- Lack of energy or too much energy
- Anxiety, jumpiness, nervousness
- Anger, directed at anyone and everyone
- Temper tantrums¹⁵³

Regarding children who have been abused or neglected in unsafe familial systems, as they enter adolescence they may exhibit some of the following behaviors:

- Misses school on a regular basis but is not ill
- Is very quick to show anger and has a violent temper
- Stays away from home for days at a time without word of whereabouts
- Is frequently disciplined at school for misbehavior
- Has been arrested
- Stays alone most of the time
- Has few friends
- Has poor relationships with peers
- Has no appetite or prolonged loss of appetite
- Is generally sluggish, tired and has little energy
- Often seems depressed
- Repeatedly comes home drunk or high
- Is frequently sick
- Appears to be bright but usually has great difficulty with tasks involving academic skills
- Drops out of school
- Breaks the law
- Engages in many sexual relationships with many different partners
- Engages in assaultive behaviors
- Exhibits unusually poor ability to relate to adults
- Engages in self-mutilation
- Has made suicidal gestures or attempts¹⁵⁴

¹⁵³ Healing Homes at Berkshire Center, West Street, Pittsfield, MA 0120, "Foster Care Manual," 115.

¹⁵⁴ Healing Homes, 148. Adapted from H. Martin, *Treatment for Abused and Neglected Children* (Washington, DC: User Manual Series, National Center on child Abuse and Neglect, 1979).

Gordon Allport held that a safe environment with nurturance and affection were crucial for healthy psychological development. “With enough security, the kernels of selfhood begin to develop near the end of the first year of life.”¹⁵⁵

Erik Erikson’s Stage 1 of development, Basic Trust versus Basic Mistrust, required an environment with caregivers who gave the infant “the sense that there is some correspondence between your needs and your world.”¹⁵⁶ Erikson stated, “Infants with an attitude of trust can predict that their mother will feed them when they are hungry and comfort them when they are frightened or in pain. They will tolerate having their mother out of sight because they are confident she will return. The mother, then, is all important.”¹⁵⁷ In other words, the caregiver ensures a safe and satisfying environment that emotionally imprints a deep sense of security.

Abraham Maslow believed that safety and security were important in development, but if they were lacking in early childhood, then the later adult was stunted in personal growth because of an internal need to continually seek safety and security despite their occurrence in the adult environment:

What prevents growth? Wherein lies the conflict? What is the alternative to growth forward? Why is it so hard and painful for some to grow forward? Here we must become more fully aware of the fixative and regressive power of ungratified deficiency-needs, of the attractions of safety and security, of the functions of defense and protection against pain, fear, loss, and threat, of the need for courage in order to grow ahead.... One set clings to safety and defensiveness out of fear, tending to regress backward, hanging on to the past, afraid to grow

...¹⁵⁸

¹⁵⁵ Maddi, 140, 141 c.f. G. W. Allport, *Becoming: Basic considerations for a Psychology of Personality* (New Haven, CT: Yale University Press, 1955).

¹⁵⁶ Miller, 151. c.f. R. I. Evans, *Dialogue with Erik Erikson* (New York: Harper & Row, 1967), 15.

¹⁵⁷ Ibid., 151.

¹⁵⁸ Abraham Maslow, *Toward a Psychology of Being*, 2nd Ed. (Princeton, New Jersey: D. Van Nostrand, 1968), 46.

Maslow considered a hierarchy of needs. When physiological needs are satisfied, the safety needs become salient and when they are met higher psychological needs such as needs for belonging and love can be attended to.¹⁵⁹

| | | |
|--|---------|-------------------------------|
| 7. ATTRIBUTES OF GOD | lead to | FULFILLED HUMAN NEED |
| Compassionate, Merciful, Gracious..... | | <i>Intimacy</i> |
| ANTIPATHIES | lead to | UNFULFILLED HUMAN NEED |
| Unempathetic, Cruel, Abusive, Selfish..... | | <i>Alienation</i> |

Of all of the love needs, intimacy is one of the most powerful, underlying driving forces of the human personality. Intimacy is the desire to know and be known deeply with enduring close interaction. This, more than any other need interfaces with the primary gift of God which is to give of Himself through (1) revealing Himself (truth) and (2) relating personally and intimately with His children (love). These gifts are direct manifestations of His two preeminent attributes of truth and love.

In God's desire for intimacy with His people, He has created the corresponding need in the human personality for intimacy. It begins with revealing Self, that is, to be known.

I will take you for My people,
and I will be your God; and you shall know
that I am the Lord your God. Exod 6:7; 7:17; 9:29 10:2; 20:2
The Egyptians shall know that I am the Lord. Exod 7:5; 8:10, 22; 9:14, 16;
14:4, 18

Intimacy continues with knowing the other. God knows His people intimately.

O Lord, You have searched me and known me.
You know when I sit down and when I rise up;
You understand my thought from afar.
You scrutinize my path and my lying down,
You are intimately acquainted with all my ways. Ps 139:1-3

¹⁵⁹ Maddi, 117.

Knowing and being known in intimacy is not merely an intellectual exercise, but a need of the soul which requires other attributes of compassion, mercy, and grace – all emanating from love. These attributes are interwoven.

| | |
|---|---------------------------------------|
| The Lord your God is a compassionate God. | Deut 4:31 |
| The Lord was gracious to them and had compassion. | 2 Kgs 13:23 |
| Your compassion and Your lovingkindness ... | Ps 25:6; 103:4; Jer 16:5; Hos 2:19 |
| The Lord your God is gracious and compassionate. | 2 Chr 30:9; Ps 111:4; 112:4 |
| You are a God of forgiveness, | |
| Gracious and compassionate, | |
| Slow to anger, and abounding in | |
| lovingkindness; | |
| And you did not forsake them. | Neh 9:17; Ps 103:8; 116:5 |
| The Lord's lovingkindnesses indeed never cease, | |
| for His compassions never fail. | Lam 3:22 |

God's attributes of loving compassion, mercy, and grace with desires to know and be known are the foundation of intimacy. In healthy parenting, these attributes spring forth. The infant needs the physical intimacy of cuddling from his/her earliest days or else, as Bowlby observed, a lack of “primary object-clinging”¹⁶⁰ may eventually cause serious psychopathology¹⁶¹ or even death due to interpersonal deprivation.¹⁶² As childhood development evolves into adolescence appropriate levels of intimacy are still a driving force:

Children depend much more on their parents than on their friends for their emotional needs. In adolescence, however, sexual interests and the need to become an individual distinct from the family strengthens the influence of peers. The young person is now more likely to confide feelings and problems to close friends rather than to parents.¹⁶³

¹⁶⁰ Allen, 139. c.f. J. Bowlby, *Maternal Care and Mental Health* (New York: Schocken, 1969).

¹⁶¹ Miller, 298.

¹⁶² Allen, 139.

¹⁶³ John Dacey and Maureen Kenny, *Adolescent Development*, 2nd Ed. (Chicago: Brown & Benchmark, 1997), 247.

Three critical factors which greatly increase mental disturbance leading to adolescent suicides all include a disruption of healthy intimacy in either the family, with friends, or in boy-girl relationships.¹⁶⁴ Mental, emotional, and physical intimacy are all important parts of healthy development throughout life.

Abraham Maslow believed that one of the traits of fully actualized people was “feelings of intimacy with a few loved ones.”¹⁶⁵

Karen Horney also looked at the family and found that when qualities of intimacy were lacking and replaced with “parental domination, belittling attitudes, indifference, unkept promises, overprotection, a hostile home atmosphere, encouraging the child to take sides in parental disagreements, isolation from other children, and lack of respect for the child’s individual needs”¹⁶⁶ that heightened anxiety increasing led toward neurotic symptoms. She identified ten (10) neurotic needs, the first two of which were attempts to cope with unmet needs at an earlier stage suggesting a dearth of intimacy. Thus, there is a desperate, needy struggle to stop the inner pain from the unmet needs. They were excessive drive for (1) affection and approval where the individual was striving to be liked and pleasing to others, to live up to the expectations of others; dreading self-assertion and hostility and (2) having a ‘partner’ where the individual was seeking to be taken over by another, through ‘love,’ dreading being left alone.¹⁶⁷

Erikson’s Stage VI in ego development is Intimacy versus Isolation:

Intimacy v. Isolation. This is the period of adulthood, moving past adolescence. The individual now has the ability not only for love but for commitment and can achieve mutuality with one other person at a genital level of relationship. The

¹⁶⁴ Dacey, 383-387.

¹⁶⁵ Maddi, 120. c.f. A. Maslow, “Deficiency Motivation and Growth Motivation” in M. R. Jones (Ed.), *Nebraska Symposium on Motivation* (Lincoln: University of Nebraska Press).

¹⁶⁶ Horney, *Our Inner Conflicts: A Constructive Theory of Neurosis*. c.f. Allen, 104.

¹⁶⁷ Allen, 105. c.f. K. Horney, *Neurosis and Human Growth*, 43.

inadequate or immature reaction is to remain apart from others, unable to sustain a deep or abiding relationship. The consequence of success in this stage is mutuality; failure leads to promiscuity.¹⁶⁸

It is not uncommon for children with intimacy disabilities to be raised by parents who have attachment disorders through substance abuse, mood disorders, schizophrenia or other disorders which detach relationships. The pain caused by unempathetic and/or abusive parents can lead not only to passive alienation, but to hostile alienation as typified in Conduct Disorder or Oppositional Defiance Disorder.¹⁶⁹

The intimacy need of the human personality is critical at all stages of development. Infants need snuggling and cuddling, physical intimacy, for progressive growth of self-image and the joy and courage to explore a warm and inviting environment in the security of a primary caretaker. Children need physical and verbal intimacy to develop language, knowledge of the outside world, and appropriate physical and mental abilities and skills with budding self-esteem. Adolescents need peer intimacy to expand their mental, social, and physical abilities beyond the primary family. Young adults need mental, emotional, and sexual intimacy with a committed spouse to lay the solid foundation for a nurturing family. Middle-aged adults need ongoing intimacy with spouse, family, and a core of friends for empowerment to build a productive life for the support of self and others. Senescent adults especially need intimacy in all of the above to continue inner growth of the soul through the process of detachment to physical world as it fades from their perceptions and abilities as they head toward death.

¹⁶⁸ Raymond Corsini and Anthony Marsella, *Personality Theories, Research, & Assessment* (Itasca, Illinois: Peacock Publishers, 1983), 353.

¹⁶⁹ DSM-IV, 89, 93.

| | | |
|--|---------|-------------------------------|
| 8. ATTRIBUTES OF GOD | lead to | <i>FULFILLED HUMAN NEED</i> |
| Faithful, Trustworthy, Covenantal, Abiding..... | | <i>Belonging</i> |
| ANTIPATHIES | lead to | <i>UNFULFILLED HUMAN NEED</i> |
| Unfaithful, Untrustworthy, Adulterous, Abandoning... | | <i>Loneliness</i> |

Closely related to intimacy is the security of belonging. Belonging primarily means that the intimacy cannot be taken away. Belonging also includes security in a protective, providing, responsible, compassionate, merciful, gracious relationship(s) for edification. “I belong to (my parent or my spouse or my church) and they will not neglect, abuse, or send me away. They care for me.” Powerful attributes of God which fulfill the human need to belong include faithfulness, trustworthiness, covenantal, and abiding. These attributes are essential in all constructive relationships needed for the growth and maintenance of high mental health. The antipathies of these attributes – unfaithful, untrustworthy, adulterous, and abandoning – lead beyond loneliness (a lack of intimacy) into one of the most painful unmet needs of the human personality, betrayal. “Betrayal” is an expected constructive relationship becoming destructive.

God's attribute of faithfulness is the absolute stability and assurance of His character in love and truth, His promises, His relationship within the trinity and with His chosen children who believe in Him.

... the Lord who is faithful has chosen You. Isa 49:7

The Father has chosen the Son and is faithful to Him, just as Jesus is to the Father.

For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for His own possession...the Lord loved you and kept the oath which He swore to your forefathers, the Lord brought you... redeemed you... Know therefore that the Lord your God, He is God, the faithful God, who keeps His covenant and His lovingkindness...

Deut 7:6-9

God is faithful to His chosen people, those set apart in faith (holy), by consistently keeping His heart (lovingkindness), His words (oath... covenant), and His deeds (brought you... redeemed you...) eternally edifying for their good.

Ephraim surrounds Me with lies
And the house of Israel with deceit;
Judah is also unruly against God,
Even against the Holy One who is faithful.

Hos 11:12

God is faithful even when His people are not holy and affront Him with evil. God's holiness is the sum of all of His attributes and the negation of all antipathies. God's holiness never changes. He is faithful to His heart, His word, and His deeds for their good which included confrontation and discipline at that time in history.

... the grace of God which was given you in Christ Jesus that in everything you were enriched in Him... so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ, who shall also confirm you to the end, blameless in the day of our Lord Jesus Christ, God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

1 Cor 1:4-9

God is faithful to accomplish His good, acceptable, and perfect will (Rom 12:2) in the believer which showers her/him with untold riches, gifts, and blessings in the heavenly places and beyond all this the intimate fellowship with God Himself through our Lord Jesus Christ. In His faithfulness is true belonging with great privilege for the believer.

Because God is faithful to keep His word and His relationship with us according to His never-changing character of love and truth, He can be trusted completely with a whole heart. He is trustworthy. Therefore, trusting in God is a command for our own good.

| | |
|--|----------|
| Trust in the Lord with all your heart... | Prov 3:5 |
| Trust in the Lord... | Ps 37:3 |
| Trust in Him at all times, O people... | Ps 62:8 |

This trust in God is the fortitude and magnitude of spiritual growth and mental health.

For thus the Lord God, the Holy One of Israel, has said,
“...in... trust is your strength.” Isa 30:15

Trust is the wellspring of courage. “Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you go” (Jos 1:9). That courage in strength is based on the absolutely assured presence of God who can be trusted completely. Many of God’s attributes by His grace spill over into humankind. A child trusts that Mommy is near and thus s/he can venture out into the world. A teen trusts that Daddy is a strong arm of love and thus s/he can challenge dragons, create diamonds, and conquer domains. Courage is an absolute necessity for exploration, experimentation, and growth all of which require a foundation of trust.

Erikson presented his ideas on the emergence of the healthy personality to the Fact-Finding Committee of the White House Conference on Childhood and Youth:¹⁷⁰

For the first component of a healthy personality I nominate a sense of basic trust, which I think is an attitude toward oneself and the world derived from the experiences of the first year of life.... Mothers create a sense of trust in their children by that kind of administration which in its quality combines sensitive care of the baby’s individual needs and a firm sense of personal trustworthiness within the trusted framework of their community’s life style.¹⁷¹

Carl Rogers emphasized “organismic trusting.” Summarizing his definition, the organism (the human being) has enough trust in the world and self to become “fully open

¹⁷⁰ M. J. E. Senn, ed. *Symposium on the Healthy Personality*, Supplement II; “Problems of Infancy and Childhood,” Transactions of the Fourth Conference (New York: Josiah Macy, Jr. Foundation, 1950). c.f. Erikson, *Identity and the Life Cycle* (New York: W. W. Norton, 1980), 51.

¹⁷¹ Erikson, *Identity and the Life Cycle*, 51, 65.

to his experience” of reality. This would be in contrast to building defense mechanisms or symptoms or dissociation to block out reality. Rogers believed:

The person who is fully open to his experience would have access to all of the available data in the situation, on which to base his behavior; the social demands, his own complex and possibly conflicting needs, his memories of similar situations, his perception of the uniqueness of this situation, etc., etc. The data would be very complex indeed. But he could permit his total organism, his consciousness participating, to consider each stimulus, need, and demand, its relative intensity and importance, and out of this complex weighing and balancing, discover that course of action which would come closest to satisfying all his needs in the situation.¹⁷²

In other words, a person learns to trust through consistent interaction with a trustworthy person(s). That trust leads to confidence and courage to step out into reality and take action. The only perfected, eternal trustworthy Object (as in object-relations referring to living beings) is God.

God is covenantal. He keeps His word, His promises, and His agreements. This is part of being trustworthy.

| | |
|---|--------------|
| Know therefore that the Lord your God, He is God, the faithful God, who keeps His covenant... | |
| the Lord your God will keep with you His covenant... | Deut 7:9, 12 |
| I will never break My covenant with you... | Judg 2:1 |
| He will remember His covenant forever. | |
| He has ordained His covenant forever. | Ps 111:5, 9 |
| This cup is the new covenant in My blood. | 1 Cor 11:25 |
| Jesus, the mediator of a new covenant... | Heb 12:24 |
| ...the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord. | Heb 13:20 |

God keeps His covenant even unto death through the incarnate Son.

For as many as may be the promises of God, in Him they are yes... (2 Cor 1:20)

God keeps His promises. He is faithful. He is trustworthy.

¹⁷² Rogers, 190. c.f. Maddi, 111.

Most of all God is abiding. He has promised to never abandon His children in Christ. God's abiding presence is the solid rock of the intimate, eternal relationship with Him and all the benefits thereof. Previously, the only reason for separation from God was sin, including the sin of unbelief. "Your iniquities have made a separation between you and your God" (Isa 59:2). He put an end to that curse on the cross for all His chosen who believe in Him (Eph 1:4; Gal 1:15). His promise for all eternity is His abiding presence in the believer in a close, loving relationship. "Be strong and courageous, do not be afraid or tremble... for the Lord your God is the one who goes with you. He will not fail you or forsake you... He will be with you" (Deut 31:6, 8; Jos 1:5; 1 Kgs 8:57; 1 Chr 28:20). "I will never desert you, nor will I ever forsake you" (Heb 13:5). Jesus said, "The Spirit of truth... you know Him because He abides with you, and will be in you. I will not leave you as orphans; I will come to you...Abide in Me and I in you" (John 14:17, 18; 15:4). "I am with you always, even to the end of the age" (Matt 28:20). "Christ in you [is] the hope of glory" (Col 1:27).

God's attribute of abiding must be reflected in human relationships at a variety of stages for healthy growth of the personality. It is axiomatic that infants, children, and teens need consistently abiding parents or caretakers. "One has learned to rely on the sameness and continuity of the outer providers"¹⁷³ giving an abiding presence of nurturing love which fills the physiological and psycho-emotional needs of the infant. The Freudian oral stage is thus satisfied allowing progress to the next stage of development. However, should abiding be replaced with abandonment then the following problems may occur:

¹⁷³ Erikson, *Identity and the Life Cycle*, 63.

An oral pessimism becomes dominant and exclusive, infantile fears, such as that of ‘being left empty,’ or simply of ‘being left,’ and also of being ‘starved of stimulation,’ can be discerned in the depressive forms of ‘being empty’ and of ‘being no good.’ Such fears, in turn, can give orality that particular avaricious quality which in psychoanalysis is called ‘oral sadism,’ that is, a cruel need to get and to take in ways harmful to others. But there is an optimistic oral character, too, one which has learned to make giving and receiving the most important thing in life; and there is ‘orality’ as a normal substratum in all individuals, a lasting residuum of this first period of dependency on powerful providers. It normally expresses itself in our dependencies and nostalgias, and in our all too hopeful and all too hopeless states. The integration of the oral stage with all the following ones results, in adulthood, in a combination of faith and realism.¹⁷⁴

Erikson has summarized the essence of the critical attribute of abiding versus abandonment and its pervasive influence on the human personality throughout the stages of life. An abiding superior power represented in the infant’s caretaker sets the stage for emotional security, positive self-image, strong character traits, healthy relationships with a hopeful trust, and the courage to face and interact with reality. This loving parent is the reflection of our heavenly Father. “You have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’” (Rom 8:15). This Father is faithful, trustworthy, covenantal, and abiding so that the believer knows and feels that s/he truly belongs.

Erikson’s emphasis on the first year of life supports the importance of parental love as crucial for developing trust. “For the first component of a healthy personality I nominate a sense of basic trust, which I think is an attitude toward oneself and the world derived from the experiences of the first year of life.”¹⁷⁵ Basic mistrust is “the feeling of abandonment and helpless rage that accompanies uncertainty of satisfaction” from an inconsistent, even negligent parental figure.¹⁷⁶

¹⁷⁴ Ibid.

¹⁷⁵ Ibid., 57.

¹⁷⁶ Allen, 154.

The antipathies of the attributes of being faithful, trustworthy, covenantal, and abiding are unfaithfulness, untrustworthy, adulterous, and abandoning. All of these terms involve a preexisting committed relationship that was destructively severed. Consider the term “abandonment.” Even for EMTs on ambulances, the law states that s/he has a “duty to act,” an obligation to provide emergency care to a patient and to leave a patient without assuring continued appropriate care constitutes “abandonment” which would be grounds for a devastating lawsuit.¹⁷⁷ How much more so for a child who is abandoned by a parent or even a spouse in the case of adultery! As already mentioned, Bowlby concluded that a lack of “primary object-clinging,”¹⁷⁸ may eventually cause serious psychopathology¹⁷⁹ or even death due to interpersonal deprivation.¹⁸⁰ The parent or caretaker had the responsibility but left the infant alone over an extended period of time. This is the negligence of abandonment.

The unmet need of the personality is a lack of belonging which goes beyond profound loneliness and enters into the agony of betrayal. Loneliness is a lack of intimacy. Betrayal not only breeches intimacy, it maliciously strikes and slashes the human personality because it comes from a person(s) who should have been faithful, trustworthy, and abiding. It comes from someone in a relationship with the victim.

Judas had a certain degree of intimacy with Jesus as he lived with Him for three years. During the most infamous betrayal in all history, Judas kissed Jesus (a sign of friendship and intimacy) then turned Him over to murderers. Betrayal is “kiss and stab.” Friend turned enemy. Benevolence was expected, malevolence was received.

¹⁷⁷ Daniel Limmer, et. al., *Emergency Care*, 9th ed. (Upper Saddle River, NJ: Brady/Prentice Hall Health, 2001), 38, 39.

¹⁷⁸ Allen, 139. c.f. J. Bowlby.

¹⁷⁹ Miller, 298.

¹⁸⁰ Allen, 139.

For it is not an enemy who reproaches me,
Then I could bear it;
Nor is it one who hates me who has exalted himself against me,
Then I could hide myself from him.
But it is you, a man my equal,
My companion and my familiar friend.
We who had sweet fellowship together...
[Now to me, you are a man] of bloodshed and deceit...

Ps 55:12-23

A child expects the parent to be benevolent, but negligence or abuse is the malevolence of shocking betrayal. This expectation is innately built into the heart from birth which desires and is drawn to loving security, intimacy, and belonging created by the parent in the image of God. Betrayal can take many forms. Sexual abuse is “any sexual behavior acted out upon a child by an adult. This would include sexual words, looks, and/or touch... When an adult [whom a child should have been able to trust], sexually touches the soul of a child in any fashion, a ghastly wound will always result.”¹⁸¹ Physical abuse also damages regardless of whether it directly afflicts the child or is indirectly experienced through vicariism. “Exposing children to domestic violence has multiple negative effects on them, including inherently damaging their relationships with their mother.”¹⁸² Batterers are typified by authoritarianism, underinvolvement, neglect, and irresponsibility, undermining of the mother, self-centeredness, and manipulativeness creating confusion in the children with inappropriate blame on the mother or the child.¹⁸³ In such cases, the parent has severely abandoned the child in that he is no longer friend but foe, no longer protector but perpetrator. The parent has betrayed the child, and in doing so, caused grievous wounds to the soul. The DSM-IV testifies to the long range effects on the human personality of unfaithful, untrustworthy,

¹⁸¹ Smith, 25.

¹⁸² Lundy Bancroft and Jay G. Silverman, *The Batterer as Parent; Addressing the Impact of Domestic Violence on Family Dynamics* (London: Sage Publications, 2002), 29, 30.

¹⁸³ Bancroft, 30-36.

adulterous, abandoning relationships in the familial system which leave a child not only isolated in loneliness, but abandoned in betrayal struggling to survive in every way.

Table 2.2. Mental Disorder and Betrayal

| <u>Mental Disorder:</u> | <u>The following factors may predispose the individual to mental disorder through some form of betrayal:</u> |
|---------------------------------|---|
| Conduct Disorder | Parental rejection and neglect Inconsistent child-rearing practices with harsh discipline Physical or sexual abuse Lack of supervision Early institutional living Frequent changes in caregivers Large family size (passive abuse ¹⁸⁴) ¹⁸⁵ |
| Oppositional Defiant Disorder | Child care is disrupted by a succession of different caregivers Harsh, inconsistent, or neglectful childrearing practices are common. ¹⁸⁶ |
| Major Depressive Episodes | Death of a loved one Marital separation Divorce ¹⁸⁷ |
| Paranoid Personality Disorder | Solitariness, Poor peer relationships, Social anxiety ¹⁸⁸ |
| Antisocial Personality Disorder | Abuse or neglect in childhood Unstable or erratic parenting in childhood Inconsistent parental discipline in childhood ¹⁸⁹ |
| Borderline Personality Disorder | Physical or sexual abuse in childhood Neglect in childhood |

¹⁸⁴ Author's interpretation from clinical experience

¹⁸⁵ DSM-IV, 88.

¹⁸⁶ Ibid., 92.

¹⁸⁷ Ibid., 323.

¹⁸⁸ Ibid., 636.

¹⁸⁹ Ibid., 647.

Hostile conflict in childhood or
Early parental loss or separation in childhood¹⁹⁰

Belonging, in secure, intimate relationships with those who love us is a basic need of the human personality for mental health. This state of belonging must include many God-given attributes such as protective, providing, responsible, compassionate, merciful, gracious, faithful, trustworthy, covenantal, and abiding. The loss of this belonging, especially in the early formative years, can pave the way for painful psychopathology.

To conclude this section, a true story is given of a young boy and his father. Note, when under the extreme stress of crisis and trauma the character of the child relative to his relationship with his father:

One day in Armenia in 1988, Samuel and Danielle sent their young son, Armand, off to school. Samuel squatted before his son and looked him in the eye. “Have a good day at school, and remember, no matter what, *I’ll always be there for you.*” He hugged his young son, and the boy ran off to school.

Hours later, a powerful earthquake rocked the area. Buildings crumbled; electrical power went out everywhere; people panicked. In the midst of the pandemonium, Samuel and Danielle tried to discover what happened to their son. As the day wore on, the radio announced that casualty estimates were in the thousands. People were trapped under beams and rubble in flattened buildings – even schools were destroyed.

Kissing his wife, Samuel grabbed his coat and headed for the school yard. When he reached the area, what he saw brought tears to his eyes. Armand’s school was a pile of debris. Other grief-stricken parents stood nearby, weeping.

Samuel found the place where Armand’s classroom used to be and began pulling a broken beam off the pile of rubble. He picked up a rock and put it to the side, then another, and another.

One of the parents looking on asked, “What are you doing?”
“Digging for my son,” Samuel answered.

The man exclaimed, “You’re just going to make things worse! This building is unstable,” and tried to pull Samuel away from his work.

Samuel just asked, “Are you going to help me?”

The man’s wife shook her head sadly, “They’re dead. It’s no use.”

Samuel set his jaw and continued digging. As time wore on, one by one, the other parents left. Concerned, a firefighter tried to pull Samuel away from the rubble. “What are you doing?” he asked.

¹⁹⁰ Ibid., 652.

“Digging for my son,” was the reply.
“Fires are breaking out. You’re in danger. We’ll take care of it.”
“Will you help me?” Samuel asked without stopping his work.
The firefighter instead hurried off to a more pressing emergency, leaving Samuel still digging.

All through the night and into the next day, Samuel continued digging, his hole growing larger. Parents placed flowers and pictures of their children on the ruins. Soon, a row of photos of young, happy faces smiled up from the rubble. But Samuel just squared his shoulders and snatched up a beam. Wedging it under a stubborn boulder, he tried to pry it out of the way. Finally, the boulder gave.

A faint “Help!” came from under the rubble. Samuel stopped his work and listened. He could hear nothing. He kept digging.

The faint voice came again. “Papa?”

Samuel recognized the voice! “Armand!” He began to dig furiously. Finally, he could see his young son, “Come out, son!” he said with relief.

“No,” Armand said. “Let the other kids out first, ‘cause I know you’ll get me.”

Child after child emerged until, finally, a sputtering Armand appeared. Samuel took him in his arms.

“I told the other kids not to worry,” Armand said confidently. “I told them that if you were alive, you’d save me and when you saved me, they’d be saved. *You promised you’d always be there for me.*”

Fourteen children were saved that day because one father was faithful. How much more faithful is our heavenly Father!¹⁹¹

| | | |
|--|---------|--------------------------------------|
| 9. ATTRIBUTES OF GOD | lead to | <i>FULFILLED HUMAN NEED</i> |
| Caring, Providing, Nurturing, Jealous..... | | <i>Possession</i> |
| ANTIPATHIES | lead to | <i>UNFULFILLED HUMAN NEED</i> |
| Uncaring, Withholding, Starving, Detached..... | | <i>Poverty</i> |

Possession is the opposite side of the coin of belonging. I belong to my parent or my spouse or my church and they will not send me away. They care for me in an edifying way. At the same time, I possess my parent, my spouse, my church and they will not go away or abandon me. This is a healthy possession that is modeled after God who desires to faithfully possess us in an eternal, loving relationship. Adoption (Rom 8:15) is a type

¹⁹¹ Jack Canfield (ed.) and Mark Victor Hansen, *Chicken Soup for the Soul: 101 Stories to Open the Heart and Rekindle the Spirit* (Health Communications, 1995), 273, 274; Emphases added. c.f. Bill Bright, *God; Discover His Character* (Orlando, Florida: New Life Publications, 1999).

of legally binding possession for the good of the child. It is also a solemn commitment of the parent, so in that sense, the child possesses the parent with a comforting sense of security. As an example, consider Helping Homes under the Department of Social Services (DSS) in Massachusetts which strives to place many foster children who cannot return to severely abusive families into permanent adoptive families. Orphaned and foster children deeply long to belong to a committed, loving family through adoption (legally binding reciprocal possession with responsible, loving care). “I have (possess) parents.”

The normal human personality has a need to possess. Material possessions are but the frailest, palest shadow of the ultimate reality to possess God as our Father, our Friend (Jas 2:23; John 14, 15), the Paraclete (John 14:16) of our soul in a never-ending, intimate, loving relationship. Marriage between man and woman is a more defined shadow of the belonging-possession relationship each child has with the Eternal God in the image of the trinity. Without the possession of such a relationship, there is a profound poverty of soul, a longing ache of emptiness, insecurity, and aloneness.

The Lord God Most High, Possessor of heaven and earth
O God,... Thou dost possess all the nations.
The Lord has chosen... Israel for His own possession.
You [Israel] shall be My own possession
among all the peoples,
for all the earth is Mine.

Gen 14:19, 22
Ps 82:8
Ps 135:4

Exod 19:5; 34:9;
Deut 4:20; 7:6,
14:2, 26:18

In [Christ], you also... having believed, you were sealed
in Him with the Holy Spirit of promise,
who is given as a pledge
of our inheritance, with a view to the redemption
of God's own possession,
to the praise of His glory.

Eph 1:13, 14

Our great God and Savior, Christ Jesus who gave Himself for us...
[to] purify for Himself a people for His own possession. Titus 2:13, 14
You are a chosen race, a royal priesthood, a holy nation,
a people for God's own possession...

1 Pet 2:9

God desires to lovingly possess us as His own. But He is also zealous to give of Himself to be possessed by us. There is a reciprocity in this relationship as indicated in the following verses. Of special note are the *possessive* pronouns, but even more, the sheer vast repetition for emphasis. This repetition has to be seen with the eyes to grasp the overwhelming importance God places on this committed, eternal relationship. (See Appendix One: 314 VERSES DENOTING POSSESSION) He has made with us a covenant deeper and longer lasting than any marriage to be ours. The child possesses the Father who is eternally committed and responsible to this relationship.

I will take you for My people, and I will be your God;
and you shall know that I am the Lord your God...

Exod 6:7

The Lord is my strength and song,
And He has become my salvation;
This is my God, and I will extol Him.
I, the Lord, am your healer.
You shall know that I am the Lord your God.
I am the Lord your God.

Exod 15:2

Exod 15:26

Exod 16:12

Exod 20:2

There are 314 of these belonging-possessive verses in the first five books of the Bible alone, the Pentateuch, which state that God is *our* God. We possess Him and He is faithful to keep His covenant of abiding with us. When God repeats Himself it is for emphasis; do we get the point? Here God lays the foundation of His relationship with His people. Through the blood of the second covenant in Jesus the Messiah, this relationship is consummated for “He [will] be with you forever... you know Him because He abides with you, and will be in you... I am in My Father, and you in Me, and I in you” (John 14:16, 17, 20). The believer possesses the Creator of the Universe, just as a child possesses the most loving, caring father.

God's attributes which support healthy possession are caring, providing, nurturing, and jealousy. The first three are obvious and have already been covered as they overlap with God's other attributes. However, the attribute of a healthy, righteous jealousy can be a puzzle. "I, the Lord your God, am a jealous God. For the Lord, whose name is Jealous, is a jealous God" (Exod 20:5; 34:14). "The root meanings of the basic Old Testament word for 'jealous' (*kannaw*) are 'to be desirous of,' 'to be zealous about,' 'to be excited to anger over,' and 'to execute judgment because of.'"¹⁹² Norman Geisler quotes Justin Martyr, Irenaeus, Tertullian, Cyprian, Augustine, Martin Luther, John Calvin, Jonathan Edwards, and Stephen Charnock all of whom associate God's jealousy with anger over sin and idolatry against His holiness.¹⁹³ However, this definition only scratches the surface. Anger is the tip of the iceberg. It is the last-ditch reaction after God's patience and mercy, reasoning and begging, have run the course and failed to bring the wandering child home. Jealousy is inherently about relationship. God's pure and good jealousy is not a focus on defending self nor on attacking the other. It is about the preservation of relationship for the good of the beloved. "As the bridegroom rejoices over the bride, so your God will rejoice over you" (Isa 62:5). "The marriage of the Lamb has come and His bride has made herself ready. I shall show you the bride, the wife of the Lamb" (Rev 19:7; 21:9). J. I. Packer best sums it up:

Zeal to protect a love relationship... [is a good sort of jealousy]... This sort of jealousy is a positive virtue, for it shows a grasp of the true meaning of the husband-wife relationship, together with a proper zeal to keep it intact... God's jealousy is of this kind; that is, as an aspect of his covenant love for his people.

¹⁹² Norman Geisler, *Systematic Theology; God and Creation*, Vol. 2 (Minneapolis, Minnesota: Bethany House, 2003), 338.

¹⁹³ *Ibid.*, 340-344.

The Old Testament regards God's covenant as his marriage with Israel, carrying with it a demand for unqualified love and loyalty.¹⁹⁴

Jealousy can use a variety of means to try to preserve the relationship; reason, patience, kindness, repeated pleading... and eventually anger, discipline, or even terror. All of these can be seen in God's interaction with His chosen people, His Bride and Wife (Isa 62:5; Hos 1:2; Rev 19:7; 21:2, 9) throughout biblical history to bring them back when they stray. All of these are a thousand times better, kinder, and gentler than the natural consequences of a broken covenantal relationship which crucially damages soul, marriage, family, and community... and far more, the ultimate relationship with our Creator. God zealously desires to care for, to provide for, to nurture His bride in an edifying relationship in which He possesses her (Israel and later the Church) and she, Him so they truly belong to each other. He guards this relationship with healthy, passionate jealousy for her good.

The antipathy of possession is poverty. This is a poverty of relationships, a poverty of soul, a poverty extending its sinister tentacles unto the physical existence of wo/man decreasing wealth, support, and prosperity. It stems from being uncaring, withholding, starving another, and being detached. It overlaps with being unfaithful, untrustworthy, adulterous, and abandoning. Instead of fulfilling the human needs for belonging and possession, there is an excruciatingly painful emptiness from betrayal and poverty. The disrupted and/or unmet human needs can cause shock waves in the human personality that weaken at best and spark pathology at worst.

When a person suffers great poverty there is often a pendulum effect that swings to the opposite extreme. In Bangladesh, I picked up a five-year-old boy off the street who

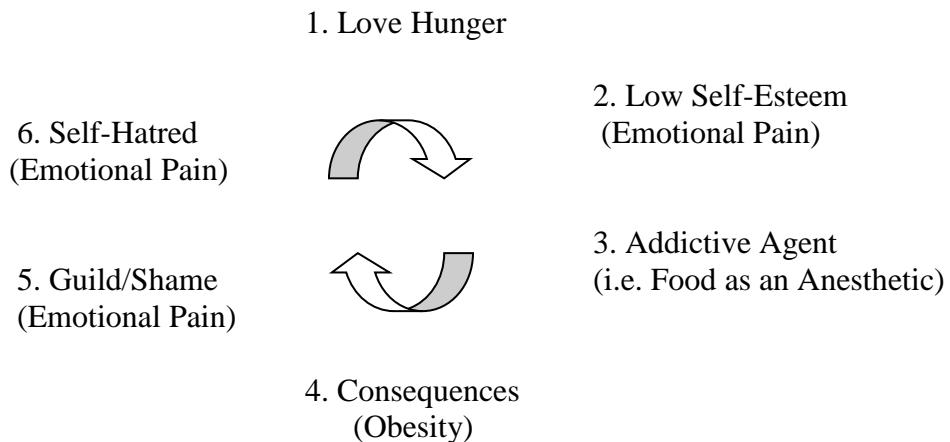
¹⁹⁴ J. I. Packer, *Knowing God* (Downers Grove, Ill.: InterVarsity Press, 1993), 170, 171. c.f. Geisler, 344.

was in the last stages of chronic starvation. His arms and legs were down to the bone. His teeth rotted and his hair had fallen out. His belly was bloated. Amin was less than half the size for his age. I took him to the hospital where the nurse told me to feed him only small amounts of food otherwise, if left to his own, “he would burst his stomach with gorging.” So I nursed him through the first few months of recovery then found a loving orphanage to care for him. A year later I received a photograph of Amin. He was not only beaming a bright smile surrounded by happy friends his age, he was also obese! From severe starvation to obesity, this is the pendulum effect.

One of the most common ways of dealing with a severe lack (poverty) is to fight for the opposite to an extreme (addiction). The addiction is driven by an underlying fear or anxiety that the poverty will return in one form or another. Below is an example of one negative feedback system for eating addictions which begins with “love hunger.” “Love hunger most often begins in childhood. Anyone from a dysfunctional family is likely to enter adulthood with love hunger, but one can get on the addiction cycle later in life as well.”¹⁹⁵

¹⁹⁵ Frank Minirth, Paul Meier, Robert Hemfelt, Sharon Sneed, *Love Hunger* (New York: Fawcett Columbine, 1990), 56, 60.

Table 2.3. Addiction Cycle



There are a large variety of addictive agents; alcohol drugs, food, television, sex, work, spending, jogging, reading, nicotine, caffeine, relationships, power, sleep, gambling, cults, etc. “These addictive agents serve to fill in developmental gaps (holes causing poverty) in us quickly and temporarily and by using them often, we never get the chance to fill in the gaps permanently.”¹⁹⁶ Of course, all kinds of symptoms from “psychiatric and stress-disorders… to depression, phobias, anxiety, personality disorders, sexual dysfunction, intimacy disorders, compulsive behavior and obsessions”¹⁹⁷ can be used as attempts to bury the pain.

One of the most deceptive types of betrayal which leads to a poverty in relationships and damage to the soul is serious abuse. Regarding “jealousy” and “possession,” the same words are used but with sinister meanings far from God’s good and righteous attributes. The abuser is motivated by tremendous insecurity, fear of abandonment, self-protection from worthlessness, and/or a lust for power, wealth, or

¹⁹⁶ Friel, 32, 38.

¹⁹⁷ Ibid., 22.

significance by extreme levels of control over his¹⁹⁸ property (the abused) through manipulation, threats, deception, and/or aggression. This eventually leads to a huge power differential between the abuser and the abused, a lack of freedom, a profound dependency, an enmeshed relationship where the abused loses self-identity and individuation becoming an extension of the abuser's identity for the fulfillment of his needs and plans. Abusers can include peers, spouses, organizations, or even nations (Nazi Germany). Constance Doran describes a typical abusive man:

Christian psychologist Constance Doran characterizes the abusive man as one who is often very dependent, possessive and deferential. Roughly sixty per cent of the abusers with whom she worked were themselves abused or saw their fathers abusing their mothers. "Typically the violence pattern begins with the wife's first pregnancy and is really directed toward the fetus," Doran said. "There's going to be another sibling and the husband is jealous. He wants and needs nurturing and at the same time hates it"… By her compliance, the wife reinforces his violence. She exerts tremendous levels of energy to meet his every need. He hits her. The neighbors call the police. She says she fell and doesn't press charges… She is reinforcing tantrum behavior in a man who on the exterior may be very macho, but inside is as possessive as a two-year-old.¹⁹⁹

Jealous behavior is one of the surest signs that abuse is down the road. Possessiveness masquerades as love… All of these (domineering, controlling, suspicious, smothering) behaviors are about ownership, not love… He expects you to give up your freedom to accommodate his jealousy, control is creeping up… Possessiveness shows that he doesn't love you as an independent human being but rather as a guarded treasure. After a while, you will feel suffocated by his constant vigilance.²⁰⁰

Regarding organizations such as aberrant churches,²⁰¹ leadership can also be harmfully possessive to the point of abusive. A church called Greater Grace in Lee,

¹⁹⁸ The masculine gender will be used since experts (Lundy Bancroft, *Why Does He Do That?*, Bancroft and Jay Silverman, *The Batterer as Parent*, James Alsdurf, *Battered into Submission*) strongly indicated that the overwhelming majority of abusers are men. This does not suggest that women are never abusers; it is only a smaller percentage even though the tactics can be the same.

¹⁹⁹ James Alsdurf & Phyllis Alsdurf, *Battered into Submission; The Tragedy of Wife Abuse in the Christian Home* (Eugene, Oregon: Wipf and Stock Publishers, 1989), 42, 43.

²⁰⁰ Bancroft, 117, 118.

²⁰¹ Cults have unorthodox theology and abusive leadership styles. "Aberrant churches" have orthodox theology and abusive leadership styles.

Massachusetts, a branch of the Bible Speaks church run by Rev Carl Henry Stevens Jr., with headquarters located in Baltimore, Maryland with 55 affiliated churches nationwide and hundreds worldwide, has for decades had “former members [make] allegations of mind control, sexual misconduct, child molestation, fraud and extortion against the churches.”²⁰² “The people who come out of this group are often very damaged...”²⁰³

Characteristics of abusive leadership according to Robert Lifton, a psychiatrist and visiting professor at Harvard Medical School, describes eight characteristics of a high-control group.²⁰⁴

Eight Characteristics of a High-Control Group

1. Milieu Control. Information and social interaction with the outside world is highly restricted.
2. Mystical Manipulation. The group’s leadership claims divine authority... to control followers. This kind of “manipulation assumes a no-holds-barred character.”
3. Demand for Purity. The group demands perfection from its members. Guilt and shame are used for motivation.
4. The Cult of Confession. The cult exalts confession “beyond its ordinary religious, legal, and therapeutic expressions.”
5. The “Sacred Science.” The group’s doctrine becomes “the ultimate moral vision” beyond criticism or question.
6. Loading the Language. The group shares a common language consisting of phrases often unfamiliar to outsiders; this language dulls an individual’s ability to engage in critical thinking. [i.e. ideas opposed to the leader’s ideas even on business issues are considered rebellious, sinful.]
7. Doctrine over Person. The resulting “logic” [of the leader] can be so compelling and coercive that it simply replaces the realities of individual experience. [i.e. the bank account is low, but make a huge pledge without knowing where the money will come from or give over all assets to the leader even if it puts you in debt]
8. Dispensing of Existence. The group “draws a sharp line between those whose right to existence can be recognized, and those who possess no such right.” Simply put, outsiders are considered ungodly and must be converted to the group or they will be lost and must be shunned by members.²⁰⁵

²⁰² The Berkshire Eagle newspaper, Nicole Sequino, “Religion Under Fire” (Pittsfield, Massachusetts, Sunday, August 27, 2006), A1 front page, A7.

²⁰³ Ibid., quote from Reverend Robert T. Pardon, the New England Institute of Religious Research.

²⁰⁴ Robert Lifton, *Thought Reform and the Psychology of Totalism: A Study of Brainwashing in China* (University of North Carolina Press, July 1989).

²⁰⁵ The Berkshire Eagle, August 27, 2006, A7.

Whether the abuser is a spouse, a religious leader, or anyone else one common theme is a harmful, selfish exploitation of others. Possession becomes not just unhealthy, but a form of slavery and bondage. It leads to a poverty of the soul in thinking, self-identity, individuality or differences of opinion; of relationships in respect, mutual edification, empowerment, and honor; of community in whole-hearted synergy using the manifold creative gifts, talents, and abilities of each one for another as well as for the group. In all cases, freedom and self-identity is lost.

When God fulfills the human need to possess, He does it with caring, providing, nurturing, and even at times jealousy to protect the relationship but always in love that edifies the recipient in greater freedom, greater empowerment, greater individuality in order to maximize the fantastic gifts, talents, and abilities He has given them. Godly individuals, marriages, families, and communities do the same.

10. ATTRIBUTES OF GOD lead to *FULFILLED HUMAN NEED*

Glorious Consummation of Love..... *Worth*

ANTIPATHIES lead to *UNFULFILLED HUMAN NEED*

Shameful Consummation of Hatred..... *Lack of Worth*

One of the two preeminent attributes of God is love. All other attributes are saturated in His eternal love. “For God is love” (1 John 4:8). The cross is the pure manifestation of God’s radiant love. Jesus said, “Father, the hour (of the cross] has come; glorify Thy Son, that the Son may glorify Thee... now glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was” (John 17:2, 5). “Glory” is that heavy, radiant, lasting greatness. The cross was glory. The cross was love. All of God’s attributes came to a glorious consummation of love in the cross. Why? Because each person God created was so far beyond stellar worth to Him that “He ... did

not spare His own Son, but delivered Him up for us all” (Rom 8:32; Matt 10:31; Luke 12:7). True lasting worth of each human being is found in God’s love with its manifold ramifications.

The human being has an innate need to feel worth, to feel there is something good in the self, to have and hold an esteem for self, for innate being. God’s command to “love your neighbor as [you love] yourself” (Matt 22:39) indicates that a love, an enjoyment, even an admiration, a respect, an awe of self is an inherent gift of God for “God saw all that He had made [including man and woman] and behold, it was very good” (Gen 1:31). The need for self worth is fulfilled in the love of God for us. God’s love giving us great worth is partially but directly reflected through parental love, through a spouse’s love, through our children’s love, a friend’s love, how people in general treat us... Even less, some worth can be felt through the indirect reflection of significance; our works (grades in school, job, performances, achievements, rewards, merits...) can give some feeling of worth because we feel that people love and admire us for our works. However, ultimate self-worth comes from God’s love.

The opposite of God’s attribute of love is the antipathy of hatred. Instead of seeing good in the self, one sees evil. Instead of respect and admiration of self, there is disdain and repulsion. Love is constructive. Hatred is destructive. “He who hates his brother is a murderer” (1 John 3:15). Hatred of another tears down. Hatred of self is even more insidious. Suicide²⁰⁶ often includes an element of self-hatred, a lack of finding any good, any worth, in the self, a feeling of being a nobody, of nothingness:

The term “zero state” is derived from what criminals have said in describing themselves: “I am a zero.”... The zero state has three components: the basic view of oneself as a nothing... “transparency,” in which the criminal believes that

²⁰⁶ Giving one’s life to save another is not included in this definition of suicide.

everyone else shares his view that he is worthless; and permanence, in which the criminal believes that his state of being a nothing will last forever and will never change... The zero state does not become a suicidal state unless the criminal regards himself as evil, in addition to being worthless.²⁰⁷

When that worth with goodness was gone Elijah Page said that “he could see nothing to live for – ‘I feel like nothing.’”²⁰⁸

For Elijah Page, the drama likely will play out in his own heart and mind. After a childhood of abuse and bouncing among foster homes, the 24-year-old from Athens, Texas, is where he wants to be: days away from dying by injection for his role in the hours-long torture slaying of Chester Allan Poage, 19, of Spearfish... There is no court route [to stop the execution] because Page has ended all appeals... and he has asked to die... The judge set [his death] for the week of Aug. 28, [2006].²⁰⁹

Elijah suffered abuse during formative years of childhood coupled with no security, intimacy, belonging or possession of a family that would consistently love him. Without self-worth, there is no self-love. “He has asked to die.”

In an attempt to increase their own self-worth, some abusive men turn on their own children with “name-calling, belittling, attacking their self-confidence, humiliating them in front of other people, shaming boys with regard to their masculinity, and insulting ... girls on the basis of their physical development... [These] are all common parenting behaviors among the abusive men in my groups.”²¹⁰ Elijah most likely suffered such abuse and more.

Self-worth, also called self-esteem, is often thought to develop according to society’s view of the individual. S. Harter²¹¹ and M. Rosenberg²¹² have taken ideas from

²⁰⁷ Yochelson, 266, 267.

²⁰⁸ Ibid., 267.

²⁰⁹ The Berkshire Eagle newspaper, “Inmate’s execution anticipated: S. Dakota governor unlikely to intervene in death decision” (Sunday, August 27, 2006), A3.

²¹⁰ Bancroft, 246.

²¹¹ S. Harter, “Self and Identity Development” in S. Feldman & G. Elliott, eds., *At the Threshold: The Developing Adolescent* (Cambridge, MA: Harvard University Press, 1990).

²¹² M. Rosenberg, *Conceiving the Self* (New York: Basic Books, 1979).

historical scholars of the self, William James²¹³ and C. H. Cooley,²¹⁴ in identifying factors that influence self-esteem²¹⁵ especially as it is blossoming in adolescence. James held that self-esteem was dependent upon performance in areas that were valued by the individual. Harter later tested his theory and found a good deal of validity. Cooley held that self-esteem was a social construction which was formed from the opinions of others about the individual. The individual then internalized others' views for the self. Others are the mirror:

It is as if the adolescent is looking into the mirror and becomes the image that is reflected back. For this reason, Cooley used a mirror metaphor in explaining the concept of the **looking-glass self**. Adolescents who feel that their parents, close friends, and classmates support and approve of them will also like themselves. Adolescents who feel that they are not liked by important others will not like themselves... Harter²¹⁶ has found that perceived support and approval from classmates and parents are central to self-esteem among adolescents. Rosenberg²¹⁷ explains problems of self-esteem in adolescence as a function of adolescents' concern with gaining others' approval... Positive self-esteem develops when parents, teachers, and friends believe in you and expect you to succeed in areas important to you. Among children, parents' attitudes are most important to self-esteem. During adolescence, the opinions of classmates become more important, although parents are still very important.²¹⁸

It can be argued that there is some truth in the above studies for many people. An individual from infancy, childhood, and adolescence seeks security, intimacy, belonging, possession, and finally self-worth through the love of parents, siblings, friends, and the surrounding society. And as in Elijah's case, a dearth of love can be a factor for disastrous consequences. However, this is not the whole truth. There is also a process of

²¹³ William James, *Psychology: The Briefer Course* (New York: Holt, Rinehart, & Winston, 1892).

²¹⁴ C. H. Cooley, *Human Nature and the Social Order* (New York: Charles Scribner & Sons, 1902).

²¹⁵ Dacey, 175.

²¹⁶ S. Harter, "Causes and Consequences of Low Self-esteem in Children and Adolescents" in R. F. Baumeister, ed., *Self-esteem: The Puzzle of Low Self Regard* (New York: Plenum Press, 1993), 87-116.

²¹⁷ M. Rosenberg, "Self-concept from Middle Childhood through Adolescence" in J. Suls & A. G. Greenwald, eds. *Review, Psychological Perspectives on the Self* (Hillsdale, NJ: Erlbaum, 1986).

²¹⁸ Dacey, 175, 176.

individuation where the person gradually defines him/herself as separate and differentiated from family and from society.

Samuel lost his entire family just after weaning from his mother, Hannah, (1 Sam 1:23-28; 2:11) which was probably between the ages of two and three. As such, psychologists would expect abandonment issues galore. Yet, within a short time, his relationship with the Lord was growing mightily even as a child and the Lord was speaking to him and through him so that he even confronted his caretaker and primary authority figure, the high priest Eli, of his sins (1 Sam 3). “Thus Samuel grew and the Lord was with him” (1 Sam 3:19). He was separated from his parents at a tender age. Yet, he did not follow in the way of his caretaker, the high priest, Eli, nor Eli’s wicked sons. Throughout his life, Samuel stood strong in the Lord, sometimes against all of his people, the Israelites (1 Sam 7:3; 12:3, 17), sometimes against the king even at risk to his own life (1 Sam 15:19, 33; 16:1, 2, 4) which frightened others as well as him. Yet, from childhood, he was not defined by those around him; he was not a puppet of society. He lived in the Lord who lifted him to greatness and glorified him; powerfully using his gifts, talents, and abilities for His glory. Samuel’s self-worth was not founded in the opinions of others, but first and foremost in God. Such self-worth gave the prophet both freedom and power to proact and react according to God’s leading in true love to help others (which sometimes meant scary confrontation), not according to the pressures of this world nor the inner pathology of defense mechanisms hiding fear, anxiety, or anger. Ultimate self-worth is found in our relationship with God, not society.²¹⁹

²¹⁹ Similar stories indicating that the self-image and worth was not defined by the surrounding family or society include Joseph, Moses, and David.

“Holy, Holy, Holy” (Isa 6:3; Rev 4:8)

All of the attributes of God coalesce, integrate, and culminate into one: holiness. God is holy. “The biblical Hebrew words for holy are *godesh*, meaning “apartness” or “sacredness,” and *gadosh*, translated “sacred” or “holy.” The Greek word, *hagios*, means “righteous,” “holy,” or “pious.” “Theologically, God’s holiness means that He is totally and utterly set apart from all... evil... In one sense, holiness is an overall attribute of God that distinguishes Him from everything else that exists.”²²⁰ Geisler stated, “God’s holiness follows from several other attributes. The metaphysical aspect of holiness follows from many of His metaphysical attributes, and the moral dimension follows from His absolute perfection.”²²¹ Actually, all of God’s attributes are summarized in the one word, holy. Holiness is the unity, synergy, and integrity of all of His attributes. He is complete perfection in His personality with all of its attributes. He is totally separated from all antipathies of His personality. “Holy, Holy, Holy is the Lord God Almighty.” (Isa 6:3; Rev 4:8) In a biblical theory of personality, only the communicable attributes are created in the regenerated person during the soul’s reformation into the image of the Son (Rom 8:29).

| | |
|--|-----------|
| I am the Lord your God. Consecrate yourselves therefore, and be holy; for I am holy. | Lev 11:44 |
| I am the Lord... thus you shall be holy for I am holy. | Lev 11:45 |
| You shall be holy, for I the Lord your God am holy. | Lev 19:2 |
| You shall consecrate yourselves... and be holy, For I am the Lord your God. | Lev 20:7 |
| You are to be holy to Me, for I the Lord am holy; And I have set you apart from the peoples to be Mine. | Lev 20:26 |
| I the Lord, who sanctifies you, am holy. | Lev 21:8 |
| Like the Holy One who called you, Be holy yourselves also in all your behavior; | |

²²⁰ Norman Geisler, *Systematic Theology*, Vol. 2 (Minneapolis, Minnesota: Bethany House, 2003), 314. c.f. R. C. Sproul, *The Holiness of God* (Wheaton, Ill.: Tyndale, 2000).

²²¹ *Ibid.*, 315.

Because it is written, “You shall be holy, for I am holy.”

1 Pet 1:15, 16

In other words, the believer is taking into the heart all of the communicable attributes of God which produce God-like soul, spirit, mind, emotions, and behavior in all we are. “Christ also suffered for you, leaving you an example for you to follow in His steps” (1 Pet 2:21). We are being reformed into the image of the Son (Rom 8:29): we are becoming holy because He is holy. God is perfected integration of all of His attributes in the Imago Dei. The regenerated human being is evolving into the Christ-like integrity of His attributes.

In summary, as the antipathies of the attributes of God progressively damage the human personality they cause unfulfilled need(s). Painful emotions and cognitive fallacies are often associated with this process. Pain and fallacies greatly increase the probability of mental disorder which is incongruent with God’s order and sometimes leads to the development of symptoms which are attempts to cope with the pain. Such declivity points toward psychopathology with increasing dysfunctional interaction in both reality and relationships. Wo/man is separated from God, but can even lose the light of general revelation. As the human personality descends away from the Imago Dei into the antipathies, s/he gradually suffers increasing mental disorder away from God’s order. This deterioration of the personality leads to dis-integrity or disintegration with fragmentation, compartmentalization, conflicts, contradictions, and inconsistencies.

As the attributes of God are progressively formed in the regenerated human personality the corresponding basic need(s) of the personality are gradually filled. Positive emotions and cognitive truths are correlated with this process and bring mental

order which is congruent with God's order. Such growth in mental health increases the functional interaction in both reality and relationships. Ultimately, this growth leads one toward God who alone can fill the deepest needs of the human person. As the regenerated human personality ascends into the *Imago Dei*, especially the attributes of God, s/he grows in holiness according to God's holiness and in mental order according to God's order. This growth of the personality includes an evolution of profound integrity characterized by harmony, unity, and synergy.

In the next chapter, the integrity versus the disintegration of the human personality will be explored.

CHAPTER THREE

INTEGRITY VERSUS DISINTEGRATION OF THE HUMAN PERSONALITY

God has integrity. There is a oneness, unity, synergy, coherence, congruence, and harmony of all of His attributes in His heart, in His mind, in His soul and spirit from eternity past to eternity future. One example of His unchangeable character is the fact that out of His attributes flow His laws. His laws do not change for God does not change.

Man-made fantasies of the Greek deities, of Islam, of Hinduism, of idolatry, or of spiritistic religions create god(s) as arbitrary, capricious, unreasonable, irrational, irresponsible, personally unknowable, and ever-changing according to whim, will, or wind. These religious views of a god contain internal inconsistencies, contradictions, and compartmentalizations. They major in variation and shifting shadows. Character changes, rules change. Creators of false religions fabricate new laws while breaking the old, hold and live out opposing values, dispense rewards with bias, prejudice, unfairness, or injustice and so, function on a foundation of power, politics, prestige, and popularity while convincing the common person that they are too simple to understand the “greatness,” “complexity,” and “sacrosanctity” of such a hodgepodge.

The triune God is different.

| | |
|--|----------------------|
| For, I the Lord, do not change. | Mal 3:6; Heb 1:12 |
| God... with whom there is no change. | Ps 55:19 |
| The same law shall apply to the native as to the stranger. | Exod 12:49 |
| It is easier for heaven and earth to pass away | |
| than for one stroke of a letter of the Law to fall away. | Luke 16:7 |
| The Word of our God stands forever. | Isa 40:6, 8 |
| The sum of Thy word is truth, and... is everlasting. | Ps 119:89, 152 |
| Jesus Christ is the same yesterday and today, yes and forever. | Heb 13:8 |
| God is the Father of lights, | |

with whom there is no variation, or shifting shadow. Jas 1:17

The personality of an individual is on a continuum, some place in dynamic flux between perfected mental health being recreated in the Imago Dei and profound psychopathology descending into idolatry. As the attributes of God are being formed and come together in unity and harmony, the human personality ascends in integrity. And as integrity increases in the Imago Dei, so does mental order. In such integrity is an explosion of power to use the gifts, talents, abilities God is weaving and working in the individual (Phil 1:6; Eph 2:10). But, as the human personality disintegrates - that is fragments, compartmentalizes, schisms, contradicts, dissociates, decompensates, divides, and/or severely conflicts – it sinks toward mental disorder. In such disintegration is an implosion into weakness. This may be superficially “hidden” from the world by massive defense mechanisms, even physical or verbal violence giving a false impression of strength, but ongoing, increasing disorder eventually surfaces from the inner personality to outward behavior, especially when triggered by crisis.

God displays His delight in believers as they grow in His attributes and live in integrity.

| | |
|--|------------|
| God will not reject a man of integrity. | Job 8:20 |
| O Lord, who may abide in Your tent? | |
| Who may dwell on Your holy hill? | |
| He who walks with integrity... | Ps 15:1, 2 |
| Thou dost uphold me in my integrity. | Ps 41:12 |
| [God] is a shield to those who walk in integrity. | Prov 2:7 |
| God... chose David His servant who shepherded [Israel] according to the integrity of his heart. | Ps 78:72 |

Although personologists may use various definitions focusing on various aspects when discussing integration versus disintegration of the personality, the umbrella concept (that mental order requires an integrated personality and mental disorder results in a

disintegrating personality) is true. In Samuel Yochelson's investigative book, *The Criminal Personality*, the disintegrating personality was common:

We found the criminals' compartmentalization of life almost beyond comprehension. We have referred to the simultaneous presence of extreme sentimentality and extreme brutality within a given man... [internally he was] living in a state of anarchy.... He appeared to be creating his own reality...

There is a compartmentalization; religion is separated from the rest of life. The criminal may pray for forgiveness of his sins at bedtime while contemplating the next day's crime. A nomadic criminal went around the country committing crimes, but always carried his Bible with him...

How can such diametrically opposing attitudes reside within the same person? The criminal is a fragmented person, with shifting states of mind.²²²

Harvey Cleckley in *The Mask of Insanity*, underscored the concept of profound inconsistency found in the disintegrating personality when he stated, "Inconsistencies in the criminal's behavior are readily apparent... In fact, there is not even a consistency in inconsistency, but an inconsistency in inconsistency."²²³

Yochelson went on to describe the thinking processes in a disintegrating personality:

Contradictoriness is a standard component of the thinking processes of criminals... Fragmentation refers to fluctuations in mental state that occur within relatively short periods. Although the term is descriptive of the mental activity and resulting behavior of the criminal, there is a continuum of fragmentation that includes the noncriminal irresponsible person and (sporadically) the responsible person. The criminal may... write an antiviolence essay, but stab a fellow prisoner.... As one man put it, "When I'm in church, I think 'church.' When I'm in crime, I think 'crime.'" He never stopped to think about the relationship between the two. His sincerity is short-lived owing to a competing set of desires.... He believes that everyone operates as capriciously as he...²²⁴

It is important to note the "competing set of desires" which indicates that each conflicting compartment contains its own particular set of values, beliefs, and goals which motivate – that is, stimulate "desires" – and maintain that compartment. Consider

²²² Yochelson, 30, 200, 297.

²²³ Harvey Cleckley, *The Mask of Insanity*, 4ed. (Saint Louis: C. V. Mosby, 1964), 369.

²²⁴ Yochelson, 310-313.

the two aforementioned compartments of “church” and “crime” and imagine the cognitive-emotive components of each. The compartment of “church” might include the components such as: (1) my mother wants me to go to church, (2) my family and friends reward me (admiration, respect, fulfillment of expectations etc.), (3) church keeps peace in the family, (4) church is good for my kids, (5) I make valuable contacts in the community, (6) I’m a good person for going to church. There is no relationship with God.

Now consider some possible components of “crime:” (1) I need the money, (2) my day job does not pay, (3) stealing is the only way I can make decent money, (4) my mother needs money from me, (5) I get more respect from family and friends when I have more money, (6) the places I steal from, like Wal-Mart, are multi-million dollar businesses so they won’t miss the few bucks I take, (7) they step on little guys like me so they deserve it, (8) stealing really is not bad when no one gets hurt, (9) I can’t help it.

The two compartments of “church” and “crime” are separated by a thick brick wall of cognitive, emotive, and behavioral defenses. Step into one compartment and look at the wall on that side; each brick a rationalization, a reward, a defense etc. There are so many bricks that the person cannot see over the wall into the next compartment. Step into an adjacent compartment and the wall is just as opaque and impermeable from that side. “When I’m in church, I think church. When I’m in crime, I think crime.” There is no connection. Try to lower that wall and the ominous threat of loss of one compartment or the other triggers anxiety, fear, and/or anger. “If I leave church, I’ll lose my family. If I stop stealing, I’ll lose money.” The easiest way to keep that wall up is to refuse to talk about it, think about, minimize it, ignore it, hide it, suppress it, do not even acknowledge that it exists. This passive-aggressive defense may fall short so active-aggressive defenses

are mustered to maintain the wall; attack the person/people who are trying to take down the wall. At any cost, keep that wall up because if it is knocked down, a sea of conflicts, incongruencies, inconsistencies, contradictions, and chaos will flood the two compartments with unspeakable terror – “I am not a good person.” Worth, significance, security, power, belonging... any number or combination of pseudo-solutions to meet basic human needs of the personality will be threatened in the fragile, disintegrating personality.

In the Bible, a dis-integrating person is described by the New Testament word, “hypocrite,” (*hypokrites*) and its cognates as well as the verb “pretend” (*hypokrinomai*). While biblical virtues such as righteousness (Matt 5:6, 20; 6:1), perfection (Matt 5:48; 19:21), and wholeness (Matt 22:37-40) create integrity, hypocrisy is in the process of fragmentation:

[Biblical virtues] speak of integrity and soundness... “hypocrisy” describes a splintering, a division, an inconsistency between the inner and outer person, between hearts and lips, between words and deeds... The sense of a disastrous inconsistency is strong. The words [for hypocrisy] imply some kind of fatal rift, whether between outer appearance (“lips”) and inner reality (“hearts,” Mk 7:6; Mt 15:7, both quoting Is 29:13...) or between ability in one sphere and inability in another (Lk 12:56)...”²²⁵

Yochelson delineates degrees of disintegration by distinguishing between fragmentation and psychotic disorganization:

Fragmentation can also be distinguished from psychotic disorganization. A psychotic person’s thinking is fragmented, in the sense that thoughts are disorganized and irrational. It is extraordinarily difficult to follow the thought-processes of a schizophrenic patient... Their thinking falls to pieces, it defies logic, it contains weird constructions (White and Watt, 1973, p. 449)...²²⁶ The patient has almost entirely deserted the level of realistic thinking... infantile,

²²⁵ Joel B. Green and Scot McKnight, eds., *Dictionary of Jesus and the Gospels* (Downers Grove, Illinois: InterVarsity Press, 1992), 352, 353.

²²⁶ Robert White and Norman Watt, *The Abnormal Personality*, 4th ed. (New York: Ronald Press, 1973), 449, 453.

preverbal conceptions are pushing their way forcibly into the fabric of adult logic and rationality. The mental processes are more scrambled than in fragmentation... It is difficult to have a consecutive conversation.²²⁷

Harry Sullivan described the dynamics of schizophrenia , that is the break with reality, as a “fragmentation of the mind.”²²⁸ “The disintegrated or poorly integrated personality must thus be reintegrated – rebalanced – before it can be said to be mentally healthy.”²²⁹

Carl Jung believed that “the vast majority of mental illnesses [except those of a direct organic nature] are due to a disintegration of consciousness caused by the irresistible invasion of unconscious contents.”²³⁰ “The opposite of assimilation is dissociation, which is another way of expressing the fact that the personality is being split apart by conflicting intentions.”²³¹

Pierre Janet suggested that “certain people dissociate or split off an idea from the rest of their mind’s contents, and this fixed idea then operates on its own without any possibility of influence from the rest of the mind.”²³² For example, a woman believes that she is blind, an idea which is dissociated from reason and common sense, and she gradually does go blind, even though there is no physiological cause. This hysterical blindness is caused by a dominating fixed idea that is compartmentalized from more reality-based ideas.

²²⁷ Yochelson, 314, 315.

²²⁸ H. S. Sullivan, *Conceptions of Modern Psychiatry* (New York: W. W. Norton & Co., 1940), 142. c.f. Rychlak, 359.

²²⁹ H. S. Sullivan, *Clinical Studies in Psychiatry* (New York: W. W. Norton & Co., 1956), 168. c.f. Rychlak, 362.

²³⁰ Jung, *The Development of the Personality* in *The Collected Works of C. G. Jung*, H. Read, M. Fordham, and G. Adler, eds. vol. 17 (New York: Pantheon Books, 1954), 153. c.f. Rychlak, 221.

²³¹ Rychlak, 221.

²³² Pierre Janet, *The Major Symptoms of Hysteria*, 2nd ed. (New York: Macmillan Co., 1920), 324. c.f. Rychlak, 81.

An even more severe form of splitting off occurs when conglomerates of ideas regarding identity of personality are walled off into two or more compartments forming multiple identities. This is referred to as Dissociative Identity Disorder (DID). "These patients have two or more distinct identities or personality states, each dominant at a particular moment."²³³

Edward Smith's practice is almost exclusively Dissociative Identity Disorder (DID) patients. He states:

The inner mind of dissociated persons will sometimes store some or all aspects of the trauma in fragmented parts or alters²³⁴ so that the memory of the trauma can be dealt with and kept from the conscious mind. In fact, the inner mind usually creates these alters without the outer person being consciously aware of them.²³⁵ The alters found in common DID are present to aid the victim in living life and making sure the victim does not consciously reconnect with the former trauma. Their creation, the roles and functions they play, and their very existence were all initiated and designed by the person's mind apart from the orchestration of a perpetrator on the outside... With common DID, there is usually one system of alters limited to a few in number (1 – 50) who usually know and relate to each other in various degrees. They tend to be simplistic in their function and roles they carry out for the person.²³⁶

In Dissociative Identity Disorder, the person is fragmented into a number of alternate personalities (alters) which one way or another strive to meet the supreme need of protecting the person from the pain of the trauma(s) or life situation. Thus, the presenting person's personality may be very shy, depressed, with retarded motor and speech, holding to conservative values and a quiet lifestyle which pleases a very abusive mother while an alter at twenty-five years old is the life of the party just like all the other kids were in school who left her out back in her teens. Blackouts, which are amnesic

²³³ Jerrold Maxmen and Nicholas Ward, *Essential Psychopathology and Its Treatment* 2nd ed. revised for DSM-IV (New York: W. W. Norton, 1995), 315.

²³⁴ "Altars" is short for alternate personalities which was previously referred to as multiple personalities.

²³⁵ Ed M. Smith, *Dissociation and Trauma-Based Mind Control* (Campbellsville, KY: New Creation Publishing, 2002), 6.

²³⁶ *Ibid.*, 77.

barriers between the personalities, may be breeched when the conservative person wakes up to a wardrobe of racy dresses in her closet that she can not remember buying and would not be caught dead in. Maxmen observed:

These patients have two or more distinct identities or personality states, each dominant at a particular moment. Each identity is a complex [personality] with its own name, memories, behavioral traits, emotional characteristics, social relations, employment histories, mental and physical disorders, and psychological test responses.... The average number of identities is eight to 13, but more than 50 have been reported. Sybil had 16 personalities, and Eve, 22 faces... They're spooky to watch, since the "new" person seems to have taken over the patient's body and soul. Dress, speech, gait, and facial expressions may change so much the person goes unrecognized...Secondary personalities are often extreme caricatures of the original personality. A shy, conventional primary personality may have secondary personalities as a whore, drag queen, devil, and social worker.... Few enter treatment complaining of a multiple personality, and if they come at all, it's usually for depression. These patients may reveal themselves through memory lapses, time distortions ("lost weekends"), using "we" rather than "I" in conversations, being charged for items they don't remember buying (imagine the VISA bills!), and encountering friends who act like strangers and strangers who act like friends.... Multiple identities, and the proliferation of new identities, often continues for life, making this condition the worst of the dissociative disorders. These patients are frequently depressed, abuse substances, mutilate themselves, attempt suicide, and have psychotic episodes, tension headaches, phobias, conversion symptoms, and hypochondriasis. "Hallucinated" voices in "psychotic" episodes are often one or more other personalities talking.²³⁷

Some other vivid examples of disintegrating personalities come from the Bible. In the following historical personalities notice the rapidly vacillating and contradictory behaviors, extremely opposing values, roller-coaster emotional states, intense conflicts with repeated changing of sides, lack of rationality or reality testing, and highly disturbed relationships. These symptoms are indicative of personalities that are compartmentalizing, fragmenting, and disintegrating into mental disorder. While a thin veneer of "mental health" may appear on the surface during happy, stable times, crisis

²³⁷ Maxmen, 314, 315.

reveals character. Stressful incidents or relationships will trigger the symptoms of a disintegrating personality to surface.

Judas: Borderline Personality Disorder

(Matt 26:14, 47-56; 27:3-10; Mark 14:1-11, 43-46; Luke 22:1-6, 47-53; John 11:8, 16; 13:21-30; 18:1-11)

Judas lived voluntarily with Jesus for 3 years He betrayed his best friend.

He kissed Jesus..... He handed Jesus over to murderers.

He wanted Jesus condemned..... He felt remorse when Jesus was condemned.

He sold Jesus to His enemies..... He defended Jesus before His enemies declaring Him innocent.

He accepted the silver to betray Jesus..... He rejected the silver to defend Him.

Judas won his battle to betray Jesus..... He committed suicide because he betrayed Jesus.

Those, like Judas, with Borderline Personality Disorder have the following propensity:

... to sudden and dramatic shifts in their view of others, who may alternately be seen as beneficent supports or as cruelly punitive. Such shifts often reflect disillusionment with a caregiver whose nurturing qualities had been idealized or whose rejection or abandonment is expected. There may be an identity disturbance characterized by markedly and persistently unstable self-image or sense of self. There may be sudden changes in opinions and plans about career... values, and types of friends. These individuals may suddenly change from the role of a needy supplicant for help to a righteous avenger of past mistreatment. These individuals display impulsivity... extreme reactivity to interpersonal stress... inappropriate, intense anger... The anger is often elicited when a caregiver ... is seen as neglectful, withholding, uncaring, or abandoning. Suicide threats and attempts are very common.²³⁸

Judas knew that Jesus was going to leave him even if he like the other disciples did not understand how, why, or when. Jesus had told all of them, "Where I am going,

²³⁸ DSM-IV, 651.

you cannot come” (John 13:33). Abandonment issues are primary in borderlines. “The perception of impending separation or rejection... can lead to profound changes in self-image, affect, cognition, and behavior... They may believe that this ‘abandonment’ implies they are ‘bad’.”²³⁹ The thought of another suggesting they are “bad” is so hurtful, that the defense of anger can escalate into an attack. There was also interpersonal tension between Jesus and Judas for Jesus had rebuked him in the incident of Mary pouring perfume on Jesus (John 12:4-8). When Judas’ anger boiled over into a plan to betray Jesus, he did so with malice aforethought. All of the disciples including Judas knew in advance that the Jews in Jerusalem were trying to kill Jesus. Before raising Lazarus, the disciples tried to prevent Jesus from returning to Bethany saying to Him, “Rabbi, the Jews were just now seeking to stone You and are You going there again?... Let us also go, that we may die with him” (John 10:31; 11:8, 16). And some of the Jews told the Pharisees about the miracle of Lazarus and it also got back to them that “from that day on [the Pharisees] planned together to kill Him” (John 11:53). Jesus had repeatedly warned the disciples what the religious leaders would do to Him; “the chief priests and the scribes [would] condemn Him to death... scourge Him, and kill Him” (Mark 10:33, 34). So given the evidence, it is highly probable that Judas felt that Jesus was going to abandon him, that Jesus thought he was bad or inferior because of His rebuke, and so Judas became enraged. He plotted His death at the hands of the religious leaders. But borderlines vacillate in extremes. When Jesus called him “Friend,” the pendulum swung and he remembered that Jesus was indeed his friend as well. So the betrayer frantically returned to the religious leaders and tried to undo his crime. In ardent defense, he declared that Jesus was “innocent,” he threw the money on the floor in intense anger, and

²³⁹ Ibid., 650.

with agonizing remorse and self-hatred he hung himself. Contradictory, fragmented, rapid vacillation over a short time, opposing extremes in emotions, changing plans from night to day, then day to night, changing views of self (from heroic avenger to evil betrayer), changing views of others (from enemy to friend) are all typical symptoms of borderlines, a very fragmented personality which in Judas' case descended into suicide.

Saul: Paranoid Schizophrenia
(1 Sam 9 – 31)

| | |
|---|--|
| 40 year-old man chosen as king..... | Saul hid behind baggage at the “coronation” (1 Sam 10:22) |
| Given commands of the Lord | Broke commands of the Lord (1 Sam 13:13) |
| Experienced a great victory over enemies..... | Afraid of his own soldiers (1 Sam 15:24) |
| Prophet Samuel was his true friend..... | Samuel realistically feared Saul would kill him.(1 Sam 16:2) |
| “Saul loved [David] greatly.” (1 Sam 16:21) | Saul repeatedly tried to kill David. (1 Sam 19:1, 11) |
| David won a great victory for Saul..... | Saul tried to kill David. (1 Sam 19:8-10) |
| Saul loved his own son, Jonathan..... | Saul tried to kill Jonathan. (1 Sam 20:30-33) |
| Saul wanted Jonathan to be the next king..... | Saul tried to kill Jonathan. (1 Sam 20:30-33) |
| Saul pursued David to kill him..... | Saul said sincerely to David, “My son David”... and he wept. “You are more righteous than I... I know that you shall surely be king.” (1 Sam 24:16-20) |
| Saul again pursued David to kill him..... | Saul said sincerely to David, “My Son David... I will not harm you again...Blessed are you, my son David; you will both accomplish much and surely prevail.” (1 Sam 26:21) |
| Saul’s soldiers were loyal..... | Saul accused them of conspiracy against him. (1 Sam 22:8) |
| The priests of the Lord were loyal to Saul..... | Saul killed 85 priests and all their women, children, infants, and animals accusing them of treason. (1 Sam 22: 18, 19) |

Those, like Saul, with the paranoid type of schizophrenia exhibit some of the following symptoms:

The essential feature of the Paranoid Type of Schizophrenia is the presence of prominent delusions... in the context of a relative preservation of cognitive functioning and affect.... Delusions are typically persecutory or grandiose, or both... Associated features include anxiety, anger, aloofness, and argumentativeness. The individual may have a superior and patronizing manner and... extreme intensity in interpersonal interactions. The persecutory themes may predispose the individual to suicidal behavior, and the combination of persecutory and grandiose delusions with anger may predispose the individual to violence.²⁴⁰

Saul fit this description. In reality, David was a loyal, trustworthy, and valuable servant. In delusion, Saul viewed David as an evil enemy without any reality testing while filtering out much evidence to the contrary. The persecutory theme runs through his accusations of his soldiers whom he accused of conspiracy (1 Sam 22:8), his son Jonathan whom he believed conspired against him (1 Sam 22:8), David many times, and the priests of Nob. “Why have you and the son of Jesse conspired against me...?” (1 Sam 22:13). Underlying delusions of conspiracies and plots was ongoing fear in Saul:

| | |
|--|-------------|
| I feared the people. | 1 Sam 15:24 |
| He was terrorized. | 1 Sam 16:14 |
| He was dismayed and greatly afraid. | 1 Sam 17:11 |
| Saul was afraid... | 1 Sam 18:11 |
| He dreaded... | 1 Sam 18:14 |
| Saul was even more afraid... | 1 Sam 18:29 |
| He was afraid and his heart trembled greatly | 1 Sam 28:5 |
| Saul... was very afraid. | 1 Sam 28:20 |
| He was terrified. | 1 Sam 28:21 |

His persecutory themes finally crystallized into violence. The deep fears were eventually “protected” with rage. He not only tried to kill David many times, but his own son Jonathan (1 Sam 20:33), and he ordered the murder of “eighty-five men who wore the linen ephod. And he struck the Nob, the city of the priests with the edge of the sword,

²⁴⁰ Ibid., 287.

both men and women, children and infants; also oxen, donkeys, and sheep, he struck with the edge of the sword" (1 Sam 22:18, 19). In the end, Saul committed suicide (1 Sam 31:4; 2 Sam 1:6-10). Saul's fragmentation was so severe that he split from reality into the pathology of schizophrenia; his own created world of false beliefs that separated him from both reality and relationships with intense reactivity.²⁴¹

The perfection of integrity, all the attributes of God in complete unity and synergy in the human personality, was Jesus. His whole life was the quintessence of beautiful, powerful harmony in personality. The quickest, clearest way to prove this is with a "stressful incident" that would trigger whatever lies below to surface. Crisis reveals character. Nothing can be more stressful than the cross with the sins of the world on His shoulders. Thus, consider the all-encompassing laws of love from God and Jesus words and behavior to determine if there was any incongruence, fragmentation, dissociation, compartmentalization, contradiction, or opposing and conflicting values, traits, words, emotions, or behaviors in His personality. Did Jesus' personality display perfected integrity in love under crisis and trauma? Remembering that a primary attribute of God is love (1 John 4:8, 16) and that the corresponding law emanating from this attribute is "love your neighbor" ... "love your enemies": (Matt 6:44; 22:39; Luke 6:35), did Jesus continue to love in the midst of crisis and trauma?

²⁴¹ The "3Rs" from Pendleton for determining psychosis

Jesus in Crisis and Trauma
 (Matt 26, 27; Mark 14, 15; Luke 22, 23; John 18, 19)

| <u><i>Those Who Hurt Jesus (Enemies, Friends, Strangers)</i></u> | <u><i>Jesus' Reaction</i></u> | <u><i>Scripture</i></u> |
|--|--|--|
| Judas | Jesus forewarned him of his impending fall. Jesus spoke to him in love at the betrayal, “Friend...” ²⁴² | John 13:21 Matt 26:21-25 Matt 26:50 |
| Soldiers in Garden | Jesus responded calmly, respectfully, with reason. “Whom do you seek?... Let these go their way.” Jesus insisted on a nonviolent reaction. “Put the sword into the sheath.” Jesus healed his enemy’s ear. | John 18:4-11 John 18:11 Matt 26:52 Luke 25:51 |
| Disciples | Jesus forewarned them of their desertion. He gave them hope. “After I have been raised, I will go before you to Galilee.” | Matt 26:31, 32 |
| Peter | Jesus forewarned him of his denial. Jesus forgave and questioned him, “Do you love Me?” | Matt 26:34 John 21:15-17 |
| Disciples slept | Jesus gently taught and encouraged as crisis approached. Keep watching and praying... the spirit is willing, but the flesh is weak. | Matt 26:36-46 |
| Annas, father-in-law of Caiaphas | Jesus responded calmly, respectfully, with the logic of God’s law. “...Question those who have heard what I spoke [openly] to them.” | John 18:19-21 John 18:19-21 |
| False Witnesses | Jesus remained silent. | Matt 26:57-63 |

²⁴² Jesus neither lied nor was He sarcastic. He knew that in Judas’ highly fragmented personality, there was a “sliver” that was truly His friend. Was Jesus proven right in this assumption? Yes. Judas returned to the murderers, declared Jesus innocent, and threw their money on the floor. At that moment, Judas was truly Jesus’ friend. However, in a fragmented personality, such virtue is short-lived. Judas, instead of repenting and returning to the grace of God, defiantly took his life into his own hands and committed suicide.

| | | |
|---|---|--------------------------|
| The Jury (spitting, beating) | Jesus remained silent. | Matt 26:65-68 |
| Annas' officer strikes Jesus | Jesus responded calmly, respectfully, with logic of God's law. "If I have spoken wrongly, bear witness of the wrong; but if rightly, why do you strike Me?" | John 18:23 |
| Caiaphas, the high priest | "He kept silent" until He was commanded in God's name then He spoke the truth respectfully, "You shall see the Son of Man sitting at the right hand..." | Mark 14:61, 62 |
| The Council (spitting, beating) | Jesus remained silent. | Matt 26:57-65 |
| Pilate | Jesus witnessed to him with truth and grace. "I am a king...I have come into the world, to bear witness to the truth." | John 18:29-38 |
| Herod and chief priests and scribes "accusing Him vehemently" | Jesus "answered him nothing." | Luke 23:6-12 |
| Crowd yelling, "Crucify Him." | Jesus remained silent. | Matt 27:15-25 |
| Soldiers scourged & crucified Him. | Jesus did not speak against them. "Father, forgive them for they know not what they do." | Matt 27:27-50 |
| Robbers insulted Him | Jesus ignored one and saved the other. "Today, you shall be with Me in paradise." | Matt 27:44 Luke 23:43 |
| Disciples deserted And denied Him | Jesus met with them, taught, encouraged and empowered, and loved them over 40 days. | Acts 1:1-9 |

Crisis reveals character. The depths of the heart spring to the surface in the suffering of trauma. Pain stirs the pot and all the symptoms bubble to the top. The cross

provided thousands of triggers with betrayal then every false accusation, every desertion, every insult, every unjust and cruel judgment, every slap, every lash of the whip, every spit in His face and rip of His beard, every painful step to Golgotha, every pound of the hammer as the nails entered the flesh, every mockery, every minute of agony on the cross, every sin of the world throughout history placed as a heavy burden on His shoulders. Through it all, Jesus maintained perfect love according to all of God's communicable attributes, according to all of God's laws. Jesus lived, died, and rose again in absolute integrity of personality.

In summary, as the Imago Dei, especially the attributes of God grow in the regenerated human personality causing mental order they coalesce into a harmonious, unified, synergistic integrity. As the personality distances from the Imago Dei and antipathies permeate the personality causing mental disorder it fragments, compartmentalizes, and conflicts as it disintegrates.

In chapter four, out of the attributes of God's personality He created His laws which both reveal His personality and illuminate reality.

CHAPTER FOUR

THE LAWS OF GOD EMANATING FROM THE ATTRIBUTES OF GOD

All of the attributes of God materialize in His laws. God poured His character into His beautiful laws. “The law as a whole bears witness to Christ.”²⁴³ “The law finds its fulfillment and realization in one goal, the one Lord Jesus Christ.”²⁴⁴ No moral law of God will ever change because the morality of the character of God never changes. “The law of God is perfect” (Ps 19:7) because the character of God is perfect. Every law of God “is everlasting” (Ps 119:160) because God is eternal. His laws are perfect, unchanging, and eternal. The laws of God are “inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness” (2 Tim 3:16). In other words, the laws and commands of God are important factors in renovating the human personality into the *Imago Dei*. God’s laws represent His character, His attributes, who He is – the image of God which is being recreated in the regenerated soul of wo/man.

Thus, for the hungering, driven soul desiring and adventuring toward greater sanctification every day into the image of God, into His attributes, and into Christ-likeness, God’s laws are “a lamp to my feet and a light to my path” (Ps 119:105).

Here is a brief summary in outline of the general characteristics of God’s laws:

²⁴³ Vern Sheridan Poythress, *The Shadow of Christ in the Law of Moses* (Brentwood, Tennessee: Wolgemuth & Hyatt Publishers, Inc., 1991), 100.

²⁴⁴ Poythress, 103.

A. Biblical Laws (OT and NT) reflect the character of God.

“God is love.” (1 John 4:6)
God is truth. (John 14:6)

B. All the Laws of God can be summarized in one word: *LOVE*.

“You shall love the Lord your God... You shall love your neighbor... as you love yourself.” (Matt 22:37, Luke 10:27)
“If there is any other commandment it is summed up in this saying, ‘You shall love...’” (Rom 13:9)
“Love... is the fulfillment of the Law.” (Rom 13:10)
“Love summarizes the Law, but it does not abrogate or replace it.”²⁴⁵

C. Love edifies. It builds up the other person and the society.

“Love edifies.” (1 Cor 8:1)
“Let all that you do be done in love.” (1 Cor 16:14)
“Let all things be done for edification.” (1 Cor 14:26)

D. Old Covenant (OT) “is a copy and shadow... pattern” of the reality to come in the New Covenant (NT). (Heb 8:5; 10:1)

| | <u>Old Covenant</u> (Shadow) | <u>New Covenant</u> (Reality) |
|----------|------------------------------------|---|
| Heb 7, 8 | Priesthood | “One mediator between man and God... Jesus,” our Advocate, our Great High Priest forever. (1 Tim 2:5; 1 John 2:1; Heb 4:14; 8) |
| Heb 10 | Sacrificial System | Jesus made “one sacrifice for sins for all time.” He is The Lamb of God. (Heb 10:12; John 1:29) |
| Heb 9 | Tabernacle / Temple ²⁴⁶ | “The veil of the temple was torn in two from top to bottom.” (Matt 27:51) “Your body is a temple of the Holy Spirit who is in you.” (1 Cor 6:19) |

²⁴⁵ Greg Bahnsen, *By This Standard; The Authority of God’s Law Today* (Tyler, Texas; Institute for Christian Economics, 1985), 77.

²⁴⁶ The tabernacle and the temple represented the relationship between God and wo/man.

E. There are various types of law – moral, priesthood, sacrificial, and temple laws. Christians are required to follow the moral laws of God in the process of sanctification.²⁴⁷ There are also health laws and judicial laws for relationships, families, communities, and nations which are wise to follow. Jesus said, “I came not to abolish the Law... but to fulfill” (Matt 5:17). Jesus fulfilled the priesthood, sacrificial, and tabernacle/temple laws.²⁴⁸

Whatever Jesus fulfilled (accomplished for us) in the Law is no longer required of believers. However, the moral laws of God are eternal because they reflect the character and attributes of God that He is rebuilding in the believer in the image of the Son.

God requires the Christian to follow His moral laws just as Jesus followed the moral laws. “For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, who committed no sin...” He did not break God’s law at any time in any way (1 Pet 2:21). “You are not under (the curse of the law; the death penalty for sin²⁴⁹) law, but under grace” (Rom 6:14). “Christ redeemed us from the curse of the law, having become a curse for us” (Gal 3:13). The Christian is commanded not to sin, which means not to break God’s moral laws.

F. God gives Christians the understanding and the strength to follow His laws:

I will give you a new heart and put a new spirit within you; and I will remove the heart of stone [which does not want to obey My laws] and give you a heart of flesh [which loves to obey My laws]. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.
(Ezek 36:26, 27; Jer 31:34; Heb 10:16)

²⁴⁷ Following the law is not required for salvation. God’s free gift of salvation was totally accomplished through the life, death, and resurrection of His Son, Jesus Christ. We receive this free gift through faith alone in the person and work of Jesus based on God’s grace.

²⁴⁸ Poythress, ch.2, 3, 4, 8.

²⁴⁹ This verse is one of the most misunderstood in the Bible for it is constantly quoted out of context with total disregard for the following verse – “What then? Shall we sin because we are not under law but under grace? May it never be!” (Rom 6:15) – and for preceding verses – “What shall we say then? Are we to continue in sin that grace might increase? May it never be!” (Rom 6:1). “Not under the law” means “not under the curse of the law for sin.” This summary is very clear: “There is therefore now no condemnation for those who are in Christ Jesus” (Rom 8:1).

G. A true believer falls in love with the powerful beauty of God's Law.

| | |
|--------------------------------|------------|
| O how I love Thy Law! | Ps 119:97 |
| Thy Law is my delight. | Ps 119:174 |
| I delight in the Law of God. | Rom 7:22 |
| Wonderful things from Thy Law. | Ps 119:18 |
| The Law is holy. | Rom 7:12 |
| The Law is spiritual. | Rom 7:14 |
| The Law is good. | 1 Tim 1:8 |

The following section lists examples of God's laws each correlated with one attribute of God. The samples of laws are chosen from the Old Testament which were the laws Jesus followed and which are the foundation of the New Testament laws. The chosen attribute is strongly implied in the law. Most likely, every law was created out of a group of attributes. Similar laws implicitly suggest similar attributes. However, only one attribute will be listed for each law for the sake of brevity. However, every law was created from God's two preeminent attributes of love and truth, as well as one or more secondary attributes. For example, the laws for restitution (Exod 22) emanate from God's attributes of love, truth, possession, goodness, freedom, protectiveness, and justice.

God's Laws in the Old Testament

A. The "Do" Laws

The following acts of the law are congruent with the attributes of God:

| <u>Law</u> | <u>Attribute of God</u> |
|-----------------------------------|-------------------------|
| Love God... Love your neighbor... | Lev 19:18; Matt 22:37 |
| Honor your father and your mother | Exod 20:12 |
| Make restitution for your wrongs | Exod 22 |

| | | |
|--------------------------------------|---------------------------|----------|
| Help the poor and the needy. | Exod 23:11; Lev 19:10, 26 | MERCY |
| Look out for your neighbor's welfare | Deut 22:1-4 | KINDNESS |
| Keep your word | Deut 23:21-23 | FAITHFUL |

B. The “Don’t” Laws

The following acts breaking the law are antagonistic to the attributes of God:

| <u>Law</u> | <u>Attribute of God</u> | | | | |
|------------------------------|----------------------------------|---|---|------------|------------|
| Return a slave to his master | Deut 23:15 | | | FREEDOM | |
| Kidnap | Exod 21:16; Deut 24:7 | | | FREEDOM | |
| Murder | Exod 20:13; 19:11; Deut 27:24 | | | LIFE | |
| Kill Children | Lev 18:21 | | | PROTECT | |
| Hire an assassin | Deut 27:25 | | | LIFE | |
| Negligent, wrongful death | Exod 21:29 | | | LIFE | |
| Hate | Deut 19:17 | | | LOVE | |
| Bear a grudge | Lev 19:18 | | | FORGIVING | |
| Vengeance | Lev 19:18 | | | JUSTICE | |
| Mob Violence | Exod 23:2 | | | JUSTICE | |
| Steal | Exod 20:15; 22:1; Lev 6:1-7 | | | POSSESSION | |
| Deceive | “ | “ | “ | “ | TRUTH |
| Oppress | “ | “ | “ | “ | FREEDOM |
| Extort | “ | “ | “ | “ | PROTECT |
| Defraud | “ | “ | “ | “ | TRUTH |
| Embezzle | “ | “ | “ | “ | POSSESSION |

| | | |
|--------------------------|--|---------------|
| Greed | Exod 22:25; Lev 26:36 | GENEROUS |
| Covet | Exod 20:17 | CONTENT |
| Cheat, deal falsely | Lev 19:11, 35, 36; Deut 25:13-15; 27:17 | TRUTH |
| Breach of Trust | Exod 22:9 | TRUST-WORTHY |
| Lie, bear false witness | Exod 20:16; 23:1; Lev 19:11, 12 | TRUTH |
| Slander | Lev 19:16 | TRUTH |
| Mistreat the handicapped | Lev 19:14; Deut 27:1 | COMPASSIONATE |
| Mistreat the elderly | Lev 19:32 | KIND |
| Adultery | Exod 20:14; Lev 18:20 | FAITHFUL |
| Divorce | Mal 2:16; Matt 19:8, 9 | ABIDING |
| Beastiality | Exod 22:19; Lev 18:23; Deut 27:21 | EXALTED |
| Incest | Lev 18, 20; Deut 27:22, 23 | PROTECT |
| Rape | Deut 27:21 | COVENANT-AL |
| Homosexuality | Lev 18:22; 20:13 | INTEGRITY |
| Harlotry, Prostitution | Lev 19:20; Deut 23:17, 18 | PROTECT |
| Witchcraft | Exod 22:18 | TRUTH |
| Mediums, Spiritists | Lev 19:31; 20:27; Isa 8:19 | TRUTH |

The above laws came from the Old Testament. A brief consideration of New Testament laws, precepts, and examples is given in lists below.

God's Laws in the New Testament

A. The “Don’t” Laws

The following thoughts, words, deeds and/or emotions against God's laws are antagonistic to the attributes of God:

| | |
|---|---------------|
| unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; gossips, slanderers,... insolent, arrogant, boastful,...without understanding, untrustworthy, unloving, unmerciful | Rom 1:29-31 |
| carousing, drunkenness,... sexual promiscuity, sensuality, ... strife and jealousy | Rom 13:13 |
| false apostles, deceitful workers, disguising themselves... | 2 Cor 11:13 |
| immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing,... | Gal 5:19-21 |
| bitterness, wrath, anger, clamor, slander, malice... | Eph 4:31 |
| selfishness, empty conceit... | Phil 2:3 |
| immorality, impurity, passion, evil desire,... greed... idolatry... anger, wrath, malice, slander, abusive speech, lie(ing) | Col 3:5-8 |
| error... impurity... deceit... pretext...greed | 1 Thess 2:3-5 |
| conceited, understands nothing,... disputes... envy, strife, abusive language, evil suspicions... depraved mind and deprived of truth | 1 Tim 6:4, 5 |
| boastful, arrogant, revilers,... unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited,... weak... oppose the truth, men of depraved mind. | 2 Tim 3:2-8 |
| empty talkers... deceivers... liars, evil... lazy gluttons. | Titus 1:10-12 |
| double-minded... unstable in all his ways... deceives own heart... jealousy... selfish ambition... arrogant... | |

| | |
|--|----------------------|
| lie against the truth... disorder | Jas 1:8, 26; 3:14-16 |
| false... destructive... sensuality... malign [the way of the truth]... greed... exploit... with false words...corrupt desires... self-willed... revile...no knowledge... reveling in deceptions... carouse... adultery... never cease from sin, enticing unstable souls... greed... forsaking the right way... love the wages of unrighteousness... arrogant... vanity... live in error... slaves of corruption | 2 Pet 2 |
| hates his brother | 1 John 3:15 |

B. The “Do” Laws

The following thoughts, words, deeds, and/or emotions which are in accord with God’s laws are congruent with the attributes of God:

| | |
|--|--------------------------|
| love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control... | Gal 5:22, 23 |
| kind, tenderhearted, forgiving | Eph 4:32 |
| humility of mind... true, honorable, right, pure, lovely, good... excellence... | Phil 2:3; 4:8 |
| knowledge... wisdom and understanding... bearing fruit... power... steadfastness, patience, joyous... encouraged... love... wisdom and knowledge,... compassion, kindness, humility, gentleness and patience, bearing with one another... forgiving...love | Col 1:9-11; 2:2; 3:12-14 |
| righteousness... faith, love, perseverance, gentleness | 1 Tim 6:11 |
| wisdom... pure, peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy... righteousness | Jas 3:17, 18 |
| truth, purified... love...freedom... honor... good and gentle...respect, good and gentle... patiently endure ... harmonious, sympathetic,... kindhearted, and humble in spirit; not returning evil for evil, or insult for insult, but | |

giving a blessing instead

1 Pet 1:22; 2:16,-18,
20; 3:8, 9

life, ... true knowledge... glory and excellence...
diligence... moral excellence... knowledge,
self-control... perseverance... kindness... love

2 Pet 1:3-6

To live the laws of God builds up the human personality in the Imago Dei which creates strong mental health and leads toward success, prosperity, and high functioning in individual and familial relationships, in organizations, in communities, and among nations. Moses made that point in Deuteronomy chapter 28 verses 1-14:

If you will diligently obey the Lord your God, being careful to do all His commandments which I command you today, the Lord your God will set you high... Blessed shall you be in the city... the country... your offspring... your ground... your beasts... your basket... your kneading bowl... before your enemies... your barns... in all that you put your hand to... in the land... the Lord will make you abound in prosperity... in all the work of your hand... [among] the nations.

God also made it abundantly evident that disobedience to His laws tears down the person, his/her relationships, family, community, and/or nation in Deuteronomy 28. Most disturbing and relevant, is that the rejection of God's commands can cause "madness and with blindness and with bewilderment of heart; and you shall grope at noon, as the blind man gropes in darkness, and you shall not prosper in your ways" (Deut 28:28, 29, 20). This is a state of dysfunction, confusion, rebuke, and destruction. This is psychopathology, mental disorder, from not following God's laws based on love and truth:

If you will not obey the Lord your God, to observe to do all His commandments... cursed shall you be in the city... the country... your basket... your kneading bowl... your offspring... the produce of your ground... your herd... your flock... pestilence... consumption and with fever and with inflammation and with fiery heat ... the sword... with blight... with mildew... (in drought)... to be defeated before your enemies... an example of terror... with

boils... with tumors... with scab... with itch, from which you cannot be healed... You shall betroth a wife, but another man shall violate her; you shall build a house, but you shall not live in it; you shall plant a vineyard, but you shall not use its fruit. Your ox shall be slaughtered before your eyes, but you shall not eat of it; your donkey shall be torn away from you, and shall not be restored to you; your sheep shall be given to your enemies, and you shall have none to save you. Your sons and your daughters shall be given to another people, while your eyes shall look on and yearn for them continually; but there shall be nothing you can do. A people whom you do not know shall eat up the produce of your ground and all your labors, and you shall never be anything but oppressed and crushed continually. And *you shall be driven mad* by the sight of what you see.

(Deut 28:15-34)

Consider some of the above implications. God's general law of justice was, "As you have done, it will be done to you. Your dealings will return on your own head" (Obad 1:15). Note that "justice" is the reversal of the Golden Rule, "Whatever you want done unto you, do unto others for this is the law and the prophets" (Matt 7:12). The law prohibiting rape is not followed so "you shall betroth a wife, but another man shall violate her." The laws prohibiting stealing and extortion are not followed so "you shall build a house, but you shall not live in it." If they stole from others, God let it come back on them; "your donkey shall be torn away from you... your sheep shall be given to your enemies." The painful consequences of turning away from the beautiful, edifying laws of love were both natural and sometimes providential. Evil begets evil. Jesus warned, "All those who take up the sword shall perish by the sword" (Matt 26:52). But God could also put His hand in to bring drought, plague, famine, or to strengthen their enemies. The Israelites were forewarned by Isaiah and given years of mercy to change their ways, "Alas, sinful nation [breaking God's laws]; people weighed down with iniquity, offspring of evildoers, sons who act corruptly. They have abandoned the Lord. They have despised the Holy One of Israel. They have turned away from Him" (Isa 1:4).

The disobedience of God's laws eventually brought individuals mental disorder and even in some cases insanity, disemboweled marriages and families, damaged communities, and in the end, the nation was crushed and taken into captivity.

The laws of God emanating from His attributes are part of the renovation of the human personality into the Imago Dei and thus essential for high mental health of the individual as well as for the prosperity of groupings of people.

CHAPTER FIVE

THE GIFTS OF GOD TO THE HUMAN PERSONALITY EMANATING FROM THE ATTRIBUTES OF GOD

God not only manifests the attributes of His personality through His laws but also through fantastic gifts which He bestows on humankind. All of these gifts correspond to major needs of the human personality. The need is the empty, hungry hole in the core of the human personality. God's gifts are the Bread and Water that perfectly and completely fill and satisfy that hunger at various levels. All of these gifts, when used according to God's attributes and laws, build up the human personality in order, integrity, and thus in mental health not only for God's glory, but for the glory of His beloved child. However, when the secondary and tertiary gifts are infected with the antipathies of God's attributes counter to God's laws, they actually damage and/or eventually destroy the human personality. Bottom line, God's attributes and laws are summarized in love (relationships) and truth (reality) which glorify His gifts and lead toward the health of the personality. Severely damaging relationships and denying reality, in any gift, charts a course for the pathology of the personality.

The following outline is a summary of the primary, secondary, and tertiary gifts of God which will be covered in this chapter:

- A. Primary Gift of God; to Give of Himself
 - 1. Revealing Himself (Truth)
 - 2. Relating Personally and Intimately (Love)

- B. Secondary Gifts of God
 - 1. Creative (based on Truth)
 - a. Meaning
 - b. Growth
 - c. Power
 - d. Usefulness
 - e. Significance
 - 2. Relational (based on Love)
 - a. Intimacy
 - b. Belonging (“I am yours.”)
 - c. Possession (“You are Mine.”)
 - d. Security
 - e. Worth

- C. Tertiary Gifts of God
 - 1. The Individual
 - 2. The Marriage
 - 3. The Family
 - 4. The Community
 - 5. The Church
 - 6. The Nation
 - 7. The World

Primary Gift of God; to Give of Himself

Far beyond all the other gifts of God, the greatest is that He gives of Himself to His human creatures. He desires that every man, woman, and child know Him. “The nations will know that I am the Lord,” declares the Lord God, “when I prove Myself holy among you in their sight” (Ezek 36:23). They will know of His holiness; they will know His attributes, His laws... His personality and who He is. God desires to reveal Himself so that the believer knows Him deeply. There are two types of “knowing.” One is intellectual knowledge. The other is experiential knowledge. It is not enough to know about God, He desires that we enter into a personal, intimate relationship with Him

through all eternity. This relationship is shadowed in the beauty of marriage. At the same time, God has created in the deepest core of the human personality the profound need to know Him; to know about Him and to know Him in a deep loving relationship. Until this need is fulfilled in the human soul with the corresponding gift of God, there will be an empty, nagging pain that nothing and no one can fill.

Secondary Gifts of God

Out of God's attribute of creativity based on truth flows the wonderful gifts He desires to give those who believe Him; gifts of meaning, growth, power, usefulness, and significance. Corresponding to the gifts are the human needs. The human personality needs meaning. God's gift is meaning. So "meaning" is both a human need and God's gift to perfectly satisfy that need. "We are His workmanship" (Eph 2:10) and He fulfills these human needs with His corresponding gifts. These gifts progressively open the eyes of understanding to see reality clearly. This effective interaction with reality greatly increases the probability of success and prosperity in work and achievements. These gifts are essential to the health of the human personality as it relates to reality. And all reality ultimately points back to God.

God's relational attributes based on love flow into His gifts of intimacy, belonging, possession, security, and worth to wo/man in order to meet the corresponding needs (with the same names) that He has created in the human personality. This is the edifying relationship He plans for His children with Himself. All healthy human relationships are a shadow leading us back to God because they to, give these gifts and fulfill these needs in a reciprocal fashion although to a lesser degree than the ultimate

fulfillment that comes from God Himself. In a strong, mutually rewarding marriage there is intimacy which each spouse freely gives to the other. There is belonging; each belongs to the other. There is possession; each has confidence that the other will never leave them and the other is *their* spouse. There is mutual security. Out of these loving gifts a sense of self-worth is reinforced (from a previous child-parent relationship). Underneath all of these gifts are the attributes of protectiveness, providing, responsibility, compassion, mercy, grace, faithfulness, trustworthiness, covenantal, abiding, caring, nurturing, and even jealousy when appropriate and constructive for realistic protection of the relationship. This effective interaction with relationships greatly increases the probability of mutual edification with other people. These gifts are essential to the health of the human personality as it relates to relationships. All healthy relationships ultimately point back to God.

Tertiary Gifts of God

As already intimated many times above, God has created social structures through which His attributes may be channeled for the reconstruction of the human personality into the Imago Dei. These structures include the individual person, marriage, the family, the community, the church, the nation, and the world. For “every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow” (Jas 1:17).

These structures when healthy both shadow His relationship with us and when functioning in God’s order, provide powerful mechanisms which the Holy Spirit uses for the reconstruction of the personality into His image. As the person, marriage, family, community, church, nation, and/or groups of nations return to His image in the hearts of

their people according to His attributes, His laws, His word, and in a loving obedient relationship to Him, so as a general rule health, prosperity, and achievement integrate and advance. Deuteronomy 28 made this crystal clear. As the individual or group turns away from God in all these areas, and thus the antipathies dominate and oppress the system, whether individual or corporate, so disintegration with pain and damage to the human personality as well as to relationships and success in reality causes deterioration.

Temporary, superficial achievement of power or material wealth such as in Hitler's Nazi regime may deceive outsiders for a short time, but the internal corruption of souls and systems eventually corrodes the structure. The basic rule is without exception; long term health in any system (individual or corporate) requires rise into the *Imago Dei*, especially His attributes and laws, while the decline into Idolatry away from God is always a descent into pathology and eventual destruction if continued.

The *individual* person was created by God in His image. Especially during adolescence the process of individuation in the healthy personality undergoes metamorphosis from a dependent child to an independent adult with a unique identity of personality as if to say, "I am me; I am not my mother or my father. I am different." It has already been shown how crucial parents and caretakers are who exhibit in a significant way God's attributes such as protectiveness, providing care, and responsibility which give security; and compassion, mercy, and grace which give intimacy; faithfulness, trustworthiness, and abiding which give belonging; caring, providing, and nurturing which give possession; and summing it all up in love which implants a deep sense of intrinsic self-worth. The healthy person will continue to grow first and foremost as

her/his relationship with God deepens and second, to a lesser extent but still very important, as the systems around her/him function in the attributes and laws of God.

Healthy *marriages* exhibit the same godly attributes in different forms as healthy parents and again follow the Old and New Testament laws which flow out of those attributes. As only one small example, marital couples in distress often struggle with mutually abusive communication patterns. Heated emotions from stabbing pain in harsh words prevent reason from solving issues. Resetting the rules of engagement according to God's laws throws water on the fire so the trees can start growing again. A few of such laws which are important for marital communication include:

| | |
|---|------------------------|
| Sweetness of speech increases persuasiveness. | Prov 16:21 |
| The churning of anger produces strife. | Prov 30:33 |
| There is one who speaks rashly like the thrusts of a sword | |
| But the tongue of the wise brings healing. | Prov 12:18 |
| Let everyone be quick to hear, slow to speak and slow to anger. | Jas 1:19, 20 |
| A gentle answer turns away wrath but a harsh word stirs up anger. | |
| Do not return insult for insult but give a blessing instead. | Prov 15:1 1 Pet 3:9 |

“Covenantal” is an attribute of God. He keeps His word even to His own death (Gen 15:1-21). The covenant of marriage which reflects our covenantal relationship with God is indispensable for health, harmony, and power for goodness and success of both as individuals as well as the couple in oneness. This is true for all the attributes of God and His beautiful, loving laws to empower that marriage in His image.

A healthy marriage gives a strong probability of a high functioning *family*. The family system which is growing in the attributes and laws of God, one for all and all for one, rises up in magnificent synergy to lift each member higher and higher in intellectual pursuits, emotional fortitude, social competency, realistic achievements, and most of all

in a love for God. A solid marriage gives a higher probability for happy, successful children who are well integrated into church and society. Each individual personality in such a family flourishes as “they go from strength to strength” (Ps 84:7).

Healthy families and units of people make up a healthy *community* such as the home town or city. There is no exception, as the people in the community come closer to God and His attributes and laws, the community is raised up in beauty, edifying programs, successful businesses, compassionate social services, interesting and relevant and truthful education, freedom, fun, and justice. Throw away God’s attributes and laws, live selfishly in the antipathies and then extreme poverty, injustice, and cruelty will oppress the people continually.

For a few details of what a city based on the antipathies of God’s attributes looks like in the end consider Josephus’ historical account of the fall of Jerusalem in 70 AD. Jesus saw it coming and lamented, “O Jerusalem, Jerusalem... Your house is being left to you desolate!” (Matt 23:37, 38). Their character eroded far away from the *Imago Dei*; their community would suffer great damage. He described the personalities of this community as “full of hypocrisy and lawlessness” (Matt 23:28). Notice the fragmentation in hypocrisy and the antipathies in lawlessness which defy the attributes of God. He referred to them as murderers, serpents, and brood of vipers (Matt 23:31-33). The characteristics of their personalities would be passed on to the next generation, and under the pressure of crisis, explode into the open for everyone to see. Now consider the details, especially when the godless enemy displayed more attributes of God than the Jewish people of Jerusalem who had God’s laws. Josephus wrote:

Titus [the Roman commander laying siege to Jerusalem] let a great number of [the Jews from the city] go away into the country, whither they pleased; and the main reasons why they were so ready to desert were these: that now they should be freed from those miseries which they had endured in that city... but John and Simon [Jewish leaders in the city], with their factions, did more carefully watch these men's going out than they did the coming in of the Romans' and, if any one did but afford the least shadow of suspicion of such an intention, his throat was cut immediately.... But the famine was too hard for all other passions... children pulled the very morsels that their fathers were eating out of their very mouths... so did the mothers do as to their infants; and when those that were most dear were perishing under their hands, they were not ashamed to take from them the very last drops that might preserve their lives... [Others forced entry into their homes] the old men, who held their food fast, were beaten; and if the women hid what they had within their hands, their hair was torn for so doing; nor was the any commiseration shown either to the aged or to infants... they [were] barbarously cruel... They invented terrible methods of torment to discover where any food was, and they were these: to stop up the passages of the privy parts of the miserable wretches, and to drive sharp stakes up their fundaments! And a man was forced to bear what it is terrible even to hear, in order to make him confess that he had but one loaf of bread... and this was done when these tormentors were not themselves hungry... to keep their madness in exercise.²⁵⁰

An entire city, poisoned by the personalities of previous generations, sank in desolation. Crisis revealed character. Yet, extreme famine does not always cause such extreme pathology in the personality. In a state of severe famine, the prophet Elijah asked the widow of Zarephath, "Please bring me a piece of bread in your hand. But she said, "As the Lord your God lives, I have no bread, only a handful of flour in the bowl and a little oil in the jar; and behold, I am gathering a few sticks that I may go in and prepare for me and my son, that we may eat and die." Nevertheless, she gave all she had to Elijah and the Lord rewarded her for "the bowl of flour was not exhausted nor did the jar of oil become empty" (1 Kgs 17:10-16). The widow of Zarephath shared, even to the detriment of her own life. She reflected the image of Christ who would give His life for others. Those in Jerusalem in 70 AD took from their children and the dying, the old and the

²⁵⁰ Flavius Josephus, *The Works of Josephus* trans. William Whiston (Hendrickson Publishers, 1987), Book 5, Chapter 10, 718, 719.

young, torturing and killing from individuals to families to communities all focused on personal gain even at the expense of death for others. As Jesus said, they were lawless and thus far from the Imago Dei. As Josephus pointed out, their personalities were wired “to keep their madness in exercise.”

Another community in danger is the American culturally-saturated church. While a significant number still have the truth with the inerrancy, supremacy, and authority of Scripture leading to sound doctrine, the American culture has so saturated many of the churches that as a corporate structure, it rarely satisfies the innate needs of the human personality as God originally planned. Note the general characteristics of an American culturally-saturated church, some of which if left on the second page of the agenda would be fine, but when they become first page, top priority, all consuming, and entrenched spell death to deep spirituality. The revolution of the human personality toward the Imago Dei is not only seriously retarded, but like Solomon, can backslide in such a structure.

The following criteria describe the American culturally saturated church:

1. Stage entertainment using biblical truths dominates the center of church life for most of the people;²⁵¹ great preaching, great teaching, great music, great visual productions, great dramas...using only the most talented people,²⁵² with the exception of youth or children. Entertainment - whether it occurs on stage, in the classroom, on field trips, or in retreats - is one of the highest priorities on the first page of the church's agenda and is the center of religiosity for most sheep. Joining or leaving a church is predominantly based on its entertainment level for all members of the family.
2. The sheep are addicted to passive participation in the high thrill entertainment of biblical truths. Therefore, they are easily bored with deep spirituality, readily frightened by strong spiritual challenges, gag at spiritual hard work or sacrifice, and quickly transfer to another church when personality needs are not met. The majority of the congregation will be passive learners for decades if not their entire life.

²⁵¹ It is the high priority of entertainment which is the problem, not entertainment per se if it is put in its proper position below higher biblical priorities for the church. (See Acts 2:42-47)

²⁵² Compare this to the principles in Jesus' parable of the talents in Matthew 25:14-30.

3. The church leaders²⁵³ have superficial relationships with the majority of the sheep in the flock. In the smaller churches they may know names and faces, family members and jobs, plus a smattering of other trivial information but they rarely relate one-on-one and then only in small talk with the vast majority of the sheep. In larger churches, the leaders do not know most of their sheep even by name.

4. The church leaders spend the majority of their time with other leaders, in religious and business meetings, at religious parties, or in mass religious entertainment for Bible teaching, revivals, or preaching. The vast majority of the sheep will never be mentored by a mature Christian leader as Jesus mentored His disciples.

5. The church leaders can spend hundreds of hours on the physical building, administration, or planning programs and projects but do not have time to shepherd the average sheep individually outside of contemporary textbook requirements.²⁵⁴

6. The church leaders place a high priority on filling the “pews, plates, and programs, often according to policy” at the top of their agenda.²⁵⁵ Numbers, money, and programs take precedent over “care for My sheep” (John 21:15, 16, 17) as Jesus took care of His sheep. Jesus said, “While I was with them, I was keeping them in Thy name which Thou hast given Me; and I guarded them, and not *one* of them perished but the son of perdition” (John 17:12). Today’s leaders neither “keep,” nor “guard,” nor display concern over “one.” Hundreds go out the back door never to return and are never missed, because the leaders never knew they were there.

7. The church leaders passively relate to their sheep. Any sheep who needs help must initiate the call or set an appointment. Any sheep who wants to use a spiritual gift or talent must self-start the process. Leaders really do not actively anticipate needs, mentor, disciple, personally watch over or help with individual growth and use of gifts or even fellowship personally with the common sheep in the flock outside of group parties where no conversations of consequence and depth take place.

8. The church leaders rely on bulletins, overhead projections, power points, bulletin boards, announcements in the worship services and classrooms, preaching, teaching, emails, and mass mailing to communicate with their sheep. Communication is predominantly one-way and impersonal with the majority of sheep in the flock.

²⁵³ This includes the pastor(s), elders, deacons, administrators, teachers, directors, group leaders etc.

²⁵⁴ Textbook requirements – teaching class or leading a funeral or wedding, visiting in the hospital etc.

²⁵⁵ Steve Harling, US Chairman of Board for SIM used the terms “pews, plates, programs... policies” which mean the following: pews=big numbers, plates = big money, programs=programs. See RADIANCE on the internet. He is trying to decrease the American corporation values in the church and return to more biblical, Christ-like churches.

9. The church leaders have created an imploded religious system:

- ★ my programs
- ★ my classes
- ★ my timing
- ★ my choice of place
- ★ my ideas
- ★ my topics
- ★ my agenda
- ★ my, my, my, my.....

New comers must find their own way through the maze of new believer classes, baptism classes, discipleship classes, requirements, paperwork, written and unwritten church rules, and social networks... which require the sheep upon entry to be high functioning, socially sophisticated, emotionally stable, intellectually adept, and highly motivated. If they do not measure up, no one knows and no one cares. They get lost... and leave.

10. Since the leaders do not know the gifts, talents, abilities, dreams, visions, stirring of the heart, resources, challenges, temptations, struggles, pain, particular personalities in depth... of the individual sheep in the flock they do not know when the wolves are attacking. Leaders stay on the high hill of religious entertainment and corporate (religious) business while down in the valley a sheep here and later a sheep over there... are dragged off into the bushes and disemboweled. As our American culture becomes progressively infected with post-modern philosophy, foreign religions, cults, disintegration of biblical moral law, and the dissolution of God-created family system, the sheep are weakened, unhealthy, damaged, and therefore easy prey for the proliferation of "wolves."

11. The leaders shoot the wounded. Wounded sheep are messy, not good for the public image or public relationships of the church, too time consuming, dampen parties, tend to break the silence and secrecy of the system which is trying to impress the outside world etc. Getting rid of them can be done passive-aggressively by ignoring and avoiding them or active-aggressively by criticizing, shaming, preaching from the pulpit and/or disciplining them. In some churches, the symptoms of their pain can be declared "rebellion" against the pastor who as God's anointed means they are rebelling against God. This can lead to excommunication.

12. The leaders may even praise the wolves in sheep's clothing if they are profitable for increasing the "pews, plates, and programs..." or are politically expedient.

This is the American culturally saturated church.

So what is missing? The American culturally-saturated church does not meet many of the basic needs of the human personality. "In reality, the church culture in North America is a vestige of the original movement, an institutional expression of religion that

is in part a civil religion and in part a club where religious people can hang out...”²⁵⁶

Basic needs of the human personality are not being met in this religious country club.

“George Barna reports²⁵⁷ that the unchurched population has grown from 24 to 34 percent in just one decade!”²⁵⁸ “90 percent of kids active in high school youth groups do not go to church by the time they are sophomores in college... A growing number of people are leaving the institutional church for a new reason. They are not leaving because they have lost faith. They are leaving the church to preserve their faith. They contend that the church no longer contributes to their spiritual development.”²⁵⁹ Over twenty million Christians have left the church and are looking for deeper Christ-centered spirituality.²⁶⁰

As the moral fabric of society is shredded and families pull apart, people increase in pain due to unmet basic needs of the personality. It becomes more critical for the church to meet those basic needs as God intended. However, the American culturally saturated church falls short of meeting most of those needs as will be shown below:

Basic Needs of Human Personality

Meaning

Meaning is there but does not connect, especially to the individual’s life. The individual does not know his/her spiritual gifts and does not use them. S/he does not understand how his/her life is to be used for others outside of a “country club” mentality of religiosity. S/he rarely talks about Christ outside of the church in the community because of the perception that it has no meaning to the secular personality and it would be culturally insensitive to do so. Deep personal, familial, or group problems are also poorly dealt with, if at all. The rubber does not meet the road.

²⁵⁶ Reggie McNeal, *The Present Future; Six Tough Questions for the Church* (San Francisco, CA: John Wiley & Sons, 2003), 1.

²⁵⁷ George Barna, *The State of the Church 2002* (Ventura, Calif.: Issachar Resources, 2002), 17.

²⁵⁸ McNeal, 3.

²⁵⁹ Ibid., 4.

²⁶⁰ George Barna, *Revolution; Worn Out on Church? Finding Vibrant Faith Beyond the Walls of the Sanctuary* (Wheaton, Illinois: Tyndale House, 2005), 13.

William Hendricks, in his book, *Exit Interviews*, discovered that one of the major reasons people leave a church is “a craving for ‘truth’ and ‘reality’” which the church is not presenting:

There seemed to be a feeling that religious situations too often lack authenticity. The truth is not told; people are not “real.” Christian sermons, books, and conversations too often seemed to avoid the “bad stuff.” Indeed, religion sometimes seems off in a world of its own. Yet my interviewees felt that if the faith is to make any difference in people’s lives, it has to face cold, hard reality. It also has to get under the surface to a person’s real self, to one’s sin and pain and the things one wants to hide.²⁶¹

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| Growth | Growth is limited to some knowledge. Experiential growth of living in Christ for Christ with Christ 24/7 is absent. True discipleship of church members, as Christ discipled the twelve, is missing. There is no observable difference between the Christian and the secular personality. |
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Dallas Willard stated, “The main thing [for the church] is [to] refer us to the need for inward transformation, and it is now statistically and anecdotally common to find that Christians generally do not differ significantly from non-Christians in our culture.”²⁶² “Only 9 percent of all born-again adults have a biblical worldview – meaning that less than one out of every ten Christians age eighteen or older believes that absolute moral truth exists, believes that such truth is contained in the Bible, and possesses a handful of core beliefs that reflect such truth.”²⁶³ “True discipleship produces holistic personal transformation, not mere assimilation into a community of church members.... True discipleship builds churches known for their culture of love, commitment, and service rather than for their events, information, and programs.”²⁶⁴

²⁶¹ William Hendricks, *Exit Interviews* (Chicago: Moody Press, 1993), 260, 261.

²⁶² Dallas Willard, *The Great Omission* (San Francisco, CA: HarperSanFrancisco, 2006), 54.

²⁶³ Barna, *Revolution*, 32

²⁶⁴ George Barna, *Growing True Disciples* (Colorado Springs, Colorado: WaterBrook Press, 2001), 167, 168.

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| Power | Most are passively involved in pews-plates- programs- and policies. ²⁶⁵ They sit in pews for decades, give their money, occasionally attend a program, and follow policies, procedures and traditions more than Christ. They are passive because the leadership has never met with them, never helped them discover their gifts, never mentored, never supervised, never empowered, never encouraged, or supported them in ministry. The average Christian believes that if the church does not entertain them sufficiently, they will move on to another church. Some find enough friends to make staying worthwhile. However, their spiritual power, usefulness, and significance do not exceed the secular levels for nonchristians. |
| Usefulness | |
| Significance | |

Hendricks in *Exit Interviews* found that mature Christians wanted to use their God-given capacities. “They seemed to feel the most alive and connected with God and the community of faith when they were able to employ their God-given abilities in meaningful ways. Yet few churches seemed to identify or make use of these valuable human resources.”²⁶⁶ Barna, in his book, *Revolution; Worn Out on Church? Finding Vibrant Faith Beyond the Walls of the Sanctuary*, also gave examples of church dropouts. “Driven out of their longtime church by boredom and the inability to serve in ways that made use of their considerable skills and knowledge, each man spent some time exploring other churches. After months of honest effort, neither found a ministry that was sufficiently stimulating and having an impact on the surrounding community.”²⁶⁷

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| Security | Since the pastors do not know their sheep, the wolves attack the periphery of the flock with no resistance. A marriage falls apart. A teen goes into drugs. Depression cripples a single man. Adultery blinds and poisons a faithful servant. The shepherds are up on a high hill ²⁶⁸ singing praises and preaching fantastic sermons. They never go to the valley where all the sheep are to stand in the gap, |
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²⁶⁵ This concept was suggested by Steve Harling, Chairman of the Board of SIM-USA, at a missions conference in August of 2006 at Blowing Rock Conference Center, Blowing Rock, North Carolina.

²⁶⁶ Hendricks, 262.

²⁶⁷ Barna, *Revolution*, 2.

²⁶⁸ The church stage or platform for speakers, dramas, and concert musicians

to take up the sword of truth, or lay down their lives for their sheep. They are CEOs,²⁶⁹ not Shepherds. There is little security from the Body or the leadership of the church outside of occasional donations of money.

Richard Baxter first published *The Reformed Pastor* in 1656. The truths he sets forth in pastoring each family are not only timeless, but lost in the American culturally saturated church. He firmly believed, “We must have a special eye upon families, to see that they are well ordered... If we suffer the neglect of this, we shall undo all.... If any good be begun by the ministry in any soul, a careless, prayerless, worldly family is like to stifle it, or very much hinder it... (1) Get information [on] each family...”²⁷⁰ This information was to help each individual in the family grow spiritually, personally, and as part of a familial system. “Do you love Me?... Tend My lambs... Shepherd My sheep... Tend My sheep” (John 21:15-17). Visiting the homes and knowing each marital couple and family personally in order to work out a spiritual growth plan, to stand in the gap when the wolves come, to lift and encourage into ministry are all part of security. Security is the responsibility of all leadership and mature laypersons for protecting and empowering the flock.

Intimacy
Belonging
Possession

There are three kinds of people; (1) those in need, (2) those who can take care of their own needs, (3) those who help others in need. The first group is overwhelming. The second group is much smaller. The third group is minuscule. The American culturally-saturated church only reaches out to a few in group (2). These people must develop their own motivation to come into the church, find their own friends, meet their own needs, and be happy with a long-term passive Christianity. Group (1) brings people with too many problems which upset too many regulars. They cannot survive the country club in all of their pain. Group (3) are too

²⁶⁹ This concept was given by Steve Harling, Chairman of the Board of SIM-USA, at a missions conference in August of 2006 at Blowing Rock Conference Center, Blowing Rock, North Carolina.

²⁷⁰ Richard Baxter, *The Reformed Pastor*, William Brown, ed. (Carlisle, Pennsylvania: Banner of Truth, 1656... 2001), 100.

competent and for the competitive American culture with power structures already in place that is a threat. As one Christian said of the largest church (about 300) in our area, “Sunday is the loneliest day of the week.” Most people will never find true intimacy, belonging, or possession in the institutionalized American culturally-saturated church.

Hendricks in *Exit Interviews* found that other major reasons people leave the church are a lack of intimacy and belonging:

Even though most of those interviewed are now nurturing their faith pretty much on their own, they still dream of being part of an intimate group of believers. They want to share life together with a handful of others where they can know and be known. To them, the church *should* be about camaraderie, belonging, commitment, honesty, and forgiveness.²⁷¹ One could be busy serving the Lord, yet starving inside due to a lack of intimacy with God.²⁷²

In Barna’s book entitled *Revolution*, “the Church was all about relationships. These friends of Jesus became friends with each other and reveled in their mutual admiration of Christ in their frequent get-togethers. The friendships they formed provided not only encouragement but also loving accountability for spiritual integrity.”²⁷³

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| Worth | Lack of intimacy, belonging, possession, security, power, usefulness and/or significance coupled with passivity bring a lack of self-worth. Individual Christians are nameless faces in a sea of eternal students. Without identity, honor, or even dignity they must sink or swim alone. |
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In the American country club church, only the five-talent Christians are good enough to be used for singing, for teaching, for leading, for any notice or time by any of the leadership... The rest will be eternal students who never graduate. Whatever gifts, talents, and abilities God has given them will be buried under the pew. They may even have a Bible college degree, but if the summit’s circle of power does not notice them,

²⁷¹ Hendricks, 260.

²⁷² Ibid., 261.

²⁷³ Barna, *Revolution*, 24.

which will not happen without good connections, it will not make any difference. Woe to them if they are not the correct gender, not the correct age, not the correct color, not the correct marital status, not born in the area, do not have the correct education. They will passively make up the crowd that tries to convince the community, “This is a successful church.” Some will resign themselves to the thrill of the Big Show every Sunday and walk away feeling like a mouse in the wall. Others will fade from the crowds and never be missed. In the eyes of the leadership, they really do not have any noticeable worth.

Only the attributes of God in the God-given church can meet the deepest human needs. What would such a church look like?

We hear them... speaking of the mighty deeds of God...[evangelizing] And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. And everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together, and had all things in common; and they began selling their property and possessions, and were sharing them with all, as anyone might have need. And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God, and having favor with all the people. And the Lord was adding to their number day by day those who were being saved. (Acts 2:11, 42-47)

In such a church, love and truth are perfected, relationships and living in reality are high functioning in true ongoing discipleship following Jesus. They love God by in depth study of His word, praising Him, prayer, and living out His attributes in daily life. They love each other and spend considerable amounts of time together studying, eating together, breaking bread in each family's house and thus visiting each other in their homes and knowing the family, being immersed in intimate fellowship. They love others by reaching out, caring, and communicating the Gospel. The Lord was adding to their numbers. Consider the attributes of God that can be surmised as existing in this healthy

church: knowledge, understanding, wisdom, goodness, righteousness, strength, freedom, control, spiritual sovereignty, focus, productiveness, spiritual success, fulfillment, glory, protective, providing, responsible, compassionate, merciful, gracious, faithful, trustworthy, covenantal, abiding, caring, nurturing, loving. What a family!

As communities rise in God's attributes, so the *nation* integrates in glory. As they sink in the antipathies, so the nation disintegrates. A nation is a system of communities and the health of the whole is dependent on the health of its parts. Pathology in communities will tear down the nation. The ascent to health is again strongly correlated to the nation's relationship to God and the overall development of its cities and communities which live in the attributes and laws of God.

Lastly, the nations make up the *world* of people. At the tower of Babel "the Lord confused the language of the whole earth; and from there the Lord scattered them abroad over the face of the whole earth" (Gen 11:9). This separation of language not only individuated the peoples into nations, but it also weakened the spread of evil. This same type of division occurred between Judah and Israel after Solomon's death. "So the Lord said to Solomon, 'Because you ... have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant'" (1 Kgs 11:11). The division weakens. (Matt 12:25) But it also slows down the spread of evil. Judah had a few good kings who "did right in the sight of the Lord all (their) days" (1 Kgs 12:2) while Israel had no good kings for they all fell into idolatry.

However, the world of nations is a gift of God. And because of technology in communication and transportation, economics, business, education, language training... the world is rebuilding the tower of Babel. It is coming together again. Yet, God is still

sovereign. While evil may prosper for a short time, and sometimes dominate in one or more nations for a season, the Stone struck the statue of nations two thousand years ago.

“The stone that struck the statue became a great mountain and filled the whole earth...

And in the days of those kings (2,000 years ago) the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever” (Dan 2:35, 44). Who is that Stone? The King of kings, our Lord Jesus is His name.

The Lord reigns, let the peoples tremble...
He is exalted above all the peoples
Let them praise Thy great and awesome name;
Holy is He.
And the strength of the King loves justice;
Thou hast established equity;
Thou hast executed justice and righteousness...

Ps 99:1-4

God is holy. Holiness is the summation of all of His attributes. His communicable attributes will be showered upon the peoples bringing rivers of blessings as the Stone turns into a Himalayan mountain that covers the whole earth.

In summary, God manifests the attributes of His personality through fantastic gifts which He bestows on humankind. All of these gifts correspond to major needs of the human personality. When the gifts are permeated with the attributes of God and His laws they have the capacity to perfectly and completely fill and satisfy the basic needs of the human personality at various levels and they build up the human personality in order, integrity, and thus in mental health not only for God’s glory, but for the glory of His beloved child. However, when the secondary and tertiary gifts are infected with the antipathies of God’s attributes counter to God’s laws, they actually damage and/or

eventually destroy the human personality. God's attributes and resulting laws are summarized in love (relationships) and truth (reality) which glorify His gifts and lead toward the health of the personality. Severely damaging relationships and denying reality, in any gift, charts a course for the pathology of the personality.

CHAPTER SIX

PRACTICAL APPLICATION AND SUMMARY OF THE ATTRIBUTES OF GOD AND THE HUMAN PERSONALITY

Understanding the communicable attributes of God within the image of God as they pertain to and/or are being reformed in the personality has broad applications across the spectrum of human life, but there are especially profound implications for all areas of the church: preaching, teaching, church growth or decline, evangelism, assimilation, counseling, conflict management, fellowship, worship, worship music, other various gifts, offices, and ministries. Only two examples which might not be so evident will be explored. The first is assimilation which is part of church growth. A case study of an American culturally saturated church will be considered with regard to assimilation. The second is worship music. A song with musical scores has written to teach some of the attributes of God as they meet basic needs of the personality.

Assimilation in an American Culturally Saturated Church

Considering church growth, the church can be divided into three parts: (1) the front door – how do we bring people into the church? (evangelism), (2) the inner sanctum – how do we encourage people to stay in the church? (assimilation), and (3) the back door – how do we stop discontented people from leaving the church? (counseling, conflict management, etc.). While all three of these areas must reflect the image of Christ, assimilation is directly tied to the primary, secondary, and tertiary gifts²⁷⁴ of God created to meet the corresponding needs of the human personality. Out of the attributes of God

²⁷⁴ Tertiary gifts will not be discussed for the sake of brevity.

flow His gifts which are designed to meet the basic needs of the human personality in order to ultimately bring the person into a deep, eternal relationship with Himself. A brief review of the three levels of gifts follows:

- A. Primary Gift of God; To Give of Himself
To Meet the Primary Need of the Human Personality;
To Receive God
 - 1. Revealing Himself (Truth)
 - 2. Relating Personally and Intimately (Love)

- B. Secondary Gifts of God
To Meet the Secondary Needs of the Human Personality
 - 1. Creative (based on Truth)
 - a. Meaning
 - b. Growth
 - c. Power
 - d. Usefulness
 - e. Significance
 - 2. Relational (based on Love)
 - a. Intimacy
 - b. Belonging ("I am yours.")
 - c. Possession ("You are mine.")
 - d. Security
 - e. Worth

- C. Tertiary Gifts of God
 - 1. The Individual
 - 2. The Marriage
 - 3. The Family
 - 4. The Community
 - 5. The Church
 - 6. The Nation
 - 7. The World

The healthy church is based on the model of the life and ministry of Jesus. As He loved, cared for, taught, mentored, fellowshiped with, and sacrificed for His sheep, so church leaders should be modeling His example. As He raised up disciples, so church leaders should be raising up disciples who raise up other disciples who raise up other disciples...

The following story is a case study of an American culturally saturated church:²⁷⁵

Susan decided to try a biblically orthodox local church of about two hundred people. After biblical orthodoxy, her concern was whether she could bring seekers, new believers, and hurting friends into this church. She herself had been a devoted disciple of Christ for a good number of years, was faithful in church, and consistently involved in ministry. One of her gifts was evangelism. She knew she could bring new people through the front door, but she did not know if the church had a mature assimilation process to keep them. She also knew that in her county unchurched people were mostly hurting people in need.

So she walked into the church by herself one Sunday. Smiling greeters at the door handed her a bulletin. She proceeded into the middle of the atrium and stood, lost. People swirled around her but apparently she was invisible. She watched various flows people and eventually found the door that led to the sanctuary. She then chose a seat by herself.

The music director was professional and gifted as were the pianist, guitarists, drummer, and keyboard musician. The worship music was contemporary, the song leader danced on stage, the congregation sang loudly with enthusiasm for about a half an hour. Susan loved and was blessed by the music which focused on God.

The pastor announced the greeting time and about ten people came by her pew to greet her with “Good morning” and a handshake then walked off as they did with everyone else. No one asked her name. No one started any conversations. Two words (“good morning”) were the only words anyone seemed to know. Fifty percent of the greeters did not look in her eyes. They reminded her of Wal Mart greeters moving down an assembly line, very glad that she was there but not interested in her personally. This

²⁷⁵ This story is true except the names and places have been changed.

pattern continued every week and was only interrupted when she herself initiated a question to start a conversation. But no one ever remembered her name or came back the following week to talk with her. Every week she sat alone. Every week looking for a friend was totally up to her. Every week no one sought her out. It was 100% up to her to find her way around the church.

The pastor's sermons were stellar. She was sure he must be one of the very best preachers in the whole county – if not the best. His messages were clear, logical, relevant, followed Scripture, used power point, had notes in the bulletins, and several times she ordered them on tapes.

The pastor proclaimed that it was his desire to reach everyone in the county with the Gospel of Jesus Christ. He told the congregation that this was the biggest church in his denominational area; this church was “the flag ship.” But he wanted to continue growing. Susan was very excited and encouraged because she loved evangelism.

When she signed her name in the guest booklet she received a cordial form letter from the pastor thanking her for coming. This was a warm touch.

Later a woman from the church called her to say they were glad she was attending. Susan was so thrilled she asked the woman to call back and talk again later. She was hoping this woman might be her first friend in the church. The woman never called back. Susan never met the lady in church because she did not know who she was. The woman never sought her out.

After several weeks of attending, Susan decided to visit the pastor so she set an appointment. She was allowed a half an hour because he was busy. The pastor sat behind his desk. The door was left open which Susan thought was a very wise practice. He

listened attentively as she spoke. She shared a summary of her doctrinal beliefs which coincided with the church's, a little about her background in Christian service, and her excitement about doing door-to-door evangelism which had started a Bible study in one home in the area. She asked about the process of getting into a ministry in the church. (This was not so much for herself because she was already serving in ministry with a home Bible study with neighbors which included "pastoring" them. The question was to determine how open or "boxed in" the church was.) The pastor informed her that there were courses 101, 102, and 103. He could probably allow her to jump to 103. He then told her how he was encouraging the church to use Rick Warren's evangelistic method of "each one reach one." He spent the rest of the time giving her information about the church. At the end of a half an hour his time was up, so even though she would have liked to have discussed more, she left. She noticed that his focus was on the church organization, not on her as an individual sheep. He never followed up with her.

That Sunday night she attended the service and the pastor announced from the pulpit that door-to-door evangelism did not work, but Rick Warren's method did. Susan did not mind because the Holy Spirit would lead her where He wanted her, but she knew that criticizing someone else's ministry would really hurt those in group #1 who were in need. Anyway, she bought ten of Warren's CD's with the packet because she strongly believed like Paul that she should "become all things to all men, that I may by all means save some" (1 Cor 9:22). She would try anything to reach people for Jesus.

Susan decided to try to connect with the music director. She asked if he might be interested in a Christian song she had written. (She did not really care about her song per se, she wanted to know if he loved and cared for people like Jesus did.) He said yes so

she brought a packet with the words, sheet music, scores, and a tape recording of her song for him to preview. She excitedly waited a week and then went up to him after the service to ask what he thought about the song. He said only four words to her, "I didn't have time." He gave her no greeting or encouragement. So she waited a few weeks and again went up to him and asked what he thought. Again she only received the same four words before he turned away. She waited over a month. He never spoke to her when he passed her in church. Again, she felt invisible and knew that people in need would feel very unimportant and worthless by his treatment. Not wanting to bother him she left a large, self-addressed, stamped manila envelop with his secretary with a small note that if the song was not the type used by the church would he please return it to her. The secretary later told her that he had taken the envelope. Another two months passed. Still, he never spoke to her in church even when passing her. One Sunday she was hoping to get a tape of the sermon and since he was nearby she asked him where the tapes were. He kindly apologized for not having time to look at her song and pointed out where the tapes were. He never did look at her song, never spoke to her again, and never returned her song.

Every Sunday after the service the pastor stood by the door and shook hands to say goodbye to people. Sometimes Susan went up but most of the time he was too busy with the crowd. So she went by without bothering him.

After four months, Susan had initiated herself over a dozen conversations during the greeting time, had visited the pastor, had tried to connect with the music director, had walked up to elders and deaconesses to ask questions. Yet, she had completely failed to make even one friend in the church. She could attend Sunday morning and be completely

invisible and unloved by anyone in the church unless she took the initiative which never seemed to develop any friendship. It just felt like a business. Outside of church she ran into other people who had left this church. Without giving her point of view she simply asked why they had left. The answer in one form or another was “cliques.” It was very hard to make friends at this church.

The church had plenty of parties, entertainment, and programs, but Susan was interested in relationships not activities. Hurting people in group #1 usually do not want activities requiring high social skills where they must walk into a group of total strangers; they just want a few people to love them like Jesus loved His disciples. The pastors were distant, too important and too busy. They modeled behavior that was copied by the elders and deacons and carried over into the congregation. No one would ever rise higher than the leaders. So like the pastors, everyone did their job, offered professional greetings, politely answered business questions about the church, but kept to their own cliques for deeper friendships. Newcomers were strangers – they were outside of any friendships in the church and would remain so for a long time. Most hurting people are re-hurt by continually being treated as if they do not exist.

Susan had brought four new people to the church, two mature Christians and two immature Christians. None of them wanted to come back. One stated, “I’ll never belong. They will never accept me.” Two others were polite and did not give their reasons. One was angry. Susan felt like the cliques, formalities, “hoops,” and superficiality of relationships keeping newcomers as outsiders were so deeply ingrained in the congregation that maybe even she would have a very hard time herself, as a mature Christian, finding friends in the church, feeling that she belonged, or ever finding a useful

ministry in the church. They had their classes, their courses, their times, their places, their topics, their activities, their groups which were all communicated impersonally through brochures and power points but they did not care where she was spiritually nor did they have any time for her as an individual unless she put forth all the effort herself. No leader took any initiative to know her. The profound lack of personal contact with “outsiders” who roamed their halls was spelling out poor assimilation. And if she did not fulfill their requirements and standards, she would always be an invisible outsider. All the effort was on her side to fit into their system. No one noticed when she left. The church’s back door was wide open because their assimilation process was based on American business practices, not love like Jesus had for His disciples. He said, “I lost not one” (John 18:9). He was concerned even for the one. They wanted big crowds. The “one” was not important... in fact did not exist.

Jesus, the pinnacle of leadership, was not like that. He went out into the streets. He sat down and talked with strangers; with individual people one-by-one as well as with groups. He took the initiative to seek out and speak to outsiders - like the Samaritan woman at the well. He ate with people. He visited people in their homes; some who were sick, some who were not. He enjoyed people. He humbled Himself and washed people’s feet; He served them seeking out their needs and doing what He could to alleviate those needs, to encourage, to empower. He treated great and small alike. “What you do to the least of these, you have done to Me” (Matt 25:40). He did not wait until they were up to His standards or some arbitrary time period (i.e. six months) before He started loving, caring, strengthening, empowering, or encouraging. He met them where they were and started serving them, helping them, and edifying them from the beginning. He spent time

with people. He learned where they were. To farmers He talked about sowing the seed. To fishermen He talked about becoming fishers of men. Jesus reached out to people. He stepped into their world in order to take their hand and gently lead them into the spiritual world. He took the initiative to connect with people, no matter if they were great or small. And He taught leadership training: “Do you love me? Then take care of My sheep...[like I did]” (John 21:15, 16., 17). Leaders lived in the valley with the sheep. Leaders stood in the gap to stop the wolves because they knew and loved each one of their sheep and they could spot a wolf, even in sheep’s clothing, a mile away. Leaders played no games for power, politics, numbers, prestige, popularity, public image, peace at any price, or personal gain. Leaders loved truth, righteousness, and justice. Leaders sacrificed for their sheep. Leaders were ready to lay down their life for even one sheep.

After four months, Susan had not made one friend in this church. She realized that she could not bring new people who were hurting, weak, or damaged into this church, so she left.

This church is one of the best and largest protestant churches in an area of over 100,000 people. And yet, it is locked in a box with thick walls. Those walls are their closed relationships, rules and policies, rigid structures, and imploded self-absorption in structure – my, my, my, my, my, my, my... Inside the box it is immersed in the American culture. Given the fantastic biblical truths they believe, the awesome power of the Holy Spirit, the gifts, talents, abilities, and resources of the leaders, and church plant God has blessed them and the fantastic preaching skills of the pastor... they should have five thousand people. But 4,700 would have to come from the “people in need” section of society and these newcomers simply could not survive in an American culturally

saturated church. Even if a revival should bring a thousand people into this church, without love – like Jesus loved people – the vast majority would eventually leave as Susan did. But should this church learn to love, they will be ready for an explosion of healthy growth.

The responsibility for teaching and modeling Christ-like love begins with the top leaders, the two pastors who are both fantastically talented in preaching, teaching, and music but do not reach out in relationships to newcomers even within their own sanctuary.²⁷⁶ They themselves are surrounded with attention, admiration, power, friendships, prestige, and popularity, but they do not appear to have ever stepped into the shoes of a newcomer to understand how ignored, unimportant, powerless, friendless, and insignificant a newcomer can feel in that congregation. Therefore, leaders under them do not model Christ-like relationships to newcomers. Therefore, the congregation does not know how to build Christ-like relationships with newcomers. The congregation is full of cliques and friendly, superficial business-like Christians. Given such a social system the following unmet needs of the human personality are checked (X):

²⁷⁶ The music director who is also the youth leader is probably very friendly with those in his classes, although few attend the worship services, so Susan was not able to observe those relationships.

Table 6.1. Unmet Needs of the Personality in an American Culturally Saturated Church

| | |
|---|--|
| | Primary Needs |
| — | To know God and come into an intimate relationship with Him |
| | Secondary Needs |
| — | a. Meaning excellent preaching and teaching and music |
| — | b. Growth spiritual growth is limited to knowledge but seriously limited in relationships for newcomers – truth without love |
| X | c. Power the newcomer is almost invisible and must take all of the initiative herself |
| X | d. Usefulness ... a lot of time and hoops are required to be useful |
| X | e. Significance ... not even five minutes to review one song, her “good work” was of no importance at all to the music director and her method of evangelism was put down publicly by the pastor |
| X | f. Intimacy appropriate friendships are severely lacking |
| X | g. Belonging ... profound loneliness in the crowd, left out, one visitor said, “I’ll never belong.” |
| X | h. Possession ... as an outsider, Susan possessed no friends in this church after 4 months |
| X | i. Security the church is safe physically, but not emotionally for hurting, needy people |
| X | j. Worth Susan knew her worth was based in Christ, but she also surmised that “those in need” would feel very unimportant, of little worth given the tremendous distance of relationships in this church with newcomers, |

Given the internal system of the church, Susan realized that she could not bring needy people she had evangelized into this church. However, if the church was to drain out negative aspects of the American culture and replace them with a more Christ-like assimilation process what might the church look like? Here are a few suggestions:

1. Susan stood alone, lost in the atrium. (a) The church leaders would have placed deacons and deaconesses as well as others in leadership training (perhaps teens) in the atrium looking for new people. When a new person came in, one leader (of same gender and age) would initiate contact, introduce themselves, ask the name of the newcomer, perhaps a simple question or two (like where do you come from), point them to the sanctuary, and thank them for coming. (b) Then the leader would write down the newcomer’s name and share that name with other leaders. Everyday during that week they would say a simple prayer for that person. (c) The following week they would greet

the newcomer by name, expand the conversation, and walk with them into the sanctuary.

Prayer would continue. (d) The third week they would again greet the newcomer by name and introduce them to one or two new friends of the same general age and gender who would also take the initiative to begin a friendship with the newcomer. After one month, the newcomer should have at least three friends to look forward to seeing in the church.

(e) These friends would continue to seek out the newcomer and include her/him in their circle of friends. They might call her/him, invite her/him to various activities and make sure s/he does not spend large amounts of time alone in the church. (f) Most of all, they would listen. Where is this person spiritually and otherwise that we might “wash their feet?” They would reach out like Jesus did and humbly serve.

2. The church caller would be sensitive to the person they were calling. If the newcomer was open to more contact, the caller would make further contact. The caller would also seek out the newcomer before or after church to introduce him/herself. This process might continue as #1 one above did... introducing more friends.

3. During the worship service greeting time, the pastor would take a moment to teach the congregation how to truly connect with new people or people they do not know well. For example, he might suggest that instead of running an assembly line of shallow greetings, just go up to one new person, exchange names and share a little about yourself with the person you do not know. Stay with that person. Next week seek out that person either before or after church to just spend at least one minute with them. Take home an idea of how they might pray for that person. Do this for one month. At the end of the year, each should have twelve new friends in their web of friendships.

4. Pastors and their wives, the elders and their wives, and other leaders and their spouses should be able to model these social skills to their congregation. The pastor should teach them these social skills in a small meeting, then have the leaders practice connecting with people during the greeting time and after each service. The goal is to become people-oriented not task-oriented during the greeting time and after the service. Leaders should not be scurrying around looking for undone business to do or gathering among themselves and ignoring lost sheep in their own building. This church would have at least 20 people modeling the following process:

- a. Meet one person; learning their name, sharing a little information, asking how they might pray for them
- b. Pray for the newcomer during the week
- c. Meet that person at least once or twice during the month and speak with them personally. The leader initiates the relationship.
- d. Follow up and introduce them to someone else... help develop the web of friendships
- e. Visit them or invite them for coffee, or take 30 minutes after church to talk

5. The music director needs help in social skills in relating with people outside of his assigned ministry (music and youth) as Jesus did. At the very least, he should have taken the initiative to return Susan's music and thank her for her efforts. His silence month after month was very cold. His disregard for returning her music when he was not going to look at it as well as never initiating any greeting when he passed her in church simply gave the message, "You do not exist."

6. The head pastor should lose the big desk in his office when speaking to people. This sends of very heavy message of superiority, distance, and business. By all means keep the door open with women, but pull a chair around and sit in a position of humble equality as fellow servants of God. Have tea or coffee available. Allow ample time for people, especially newcomers. Be people-oriented not time/task-oriented. The church is people! Build relationships. That's what Jesus did. Then follow up. Seek them out or have their wife or a deaconess seek them out. Find out where their heart is and help them grow in Christ according to where the Holy Spirit is working in them, not where Rick Warren is working in his church.

Dr. Kaiser, noted as one of the best presidents of Gordon-Conwell Theological Seminary, was “very accessible.”²⁷⁷ No big desks separated him from the teachers or students. He made time for people, even in the halls. He was there for people and each one felt very important and very much cared for by him.

7. The pastor was informative, but not encouraging in his meeting with Susan. Instead of humbly supporting the Holy Spirit’s leading in her life to do door-to-door evangelism, he took a superior attitude essentially suggesting that he (and Rick Warren) had a better way than hers. He made that very clear Sunday night when he publicly put down her idea. Given that Susan was a mature Christian, he should have tried to find out where the Holy Spirit was working in her life in the areas of (1) gifts, (2) talents, (3) abilities, (4) vision, (5) stirring of the heart, and (6) resources and then encouraged, empowered, and supported her so that her ministry would grow. A spiritual plan of washing her feet might have started to formulate in his mind. He should have initiated a

²⁷⁷ Comment made by Dr. Pendleton, Head of the Counseling Department at Gordon-Conwell Theological Seminary, during supervision in his office in 2005.

follow up (perhaps using a deaconess) to begin the gradual process of helping her to start into ministry in the church since he knew her theology was sound and she was born again. Newcomers who want to be involved might be used at first as assistants. Instead, he was locked in a box of time schedules (6 months probation), programs, traditions, policies, structures, classes, protocols.... He could have done a spiritual, social, and intellectual inventory by asking her a few questions to find out where she was and how she might fit in. He had four months while she was trying out the church.

8. While classes and programs may be beneficial for some, for others they may not be. This church was not so extremely large that Susan could not have been helped into the church process without trying to mold her into the maze of their cultural framework. Flexibility was lacking. Jesus was flexibility per se for people. People came before programs.

9. Pastors, like Jesus, should also be on the look-out for potential leaders because eventually they will carry fifty to a hundred fold in their ministry. A growing church needs a sufficient infra-structure to maintain spiritual health in the congregation. Susan has shared Christ with hundreds and started ministries that brought in hundreds. By ignoring her leadership skills and trying to herd her through the structure, Susan felt that he was not interested in her as an individual but in the structure of the institution.

10. Greetings at the door after church on Sunday: The pastor and his wife (women need mature Christian women as models) should be by the door to greet people two Sundays every month. The other two Sundays the music director and his wife should take the front door. On alternate Sundays, the pastor and his wife will go into the crowd and seek out people they do not know so well and initiate conversations. The following week

the music director and his wife will do the same. They will teach the elders, deacons, and their spouses to do the same by their examples as well as by leadership training. The half-hour after church is very important for connecting with new people. Thus the leadership will begin to model Jesus in relationships so that elders and deacons, then the congregation can learn these skills as they watch, experience, and practice themselves.

11. Sermons and teaching in the areas of understanding the God-created needs of the human personality, the corresponding communicable attributes of God that the mature Christian should be practicing to meet the needs of others, and the development of Christ-like social skills would help the longer term Christians in the congregation to start looking for and connecting with other people after the service as Jesus did with people.

12. Develop a mentoring program to connect newcomers with mature Christians so the church will become a warm, loving person to go to each Sunday and learn with one-on-one as well as in programs and services - not just an institution where one sits all alone, passively learning month after month.²⁷⁸

Even such simple ideas as those above begin to break through the mal effects of the American culture which hinder fulfillment of the God-given needs of the human personality which the local church should be helping to fulfill. The above twelve suggestions would have helped Susan to assimilate into the church. The leadership and other mature Christians would take the initiative to build friendships with her (intimacy) instead of ignoring her, to include her in a few friendships in church (belonging), to

²⁷⁸ Jae Cheol Yang, *A Mentoring Program for New Members as a Means of Assimilation* (DMin diss., Reformed Theological Seminary, 1995) in Gordon-Conwell Theological Seminary library. c.f. William Fietje, *Developing Mentoring in a Christian Organization* (DMin diss., Gordon-Conwell Theological Seminary, 1999). c.f. David Swanson, *Building a Model for Mentoring Ministry in the Local Church* (DMin thesis, Gordon-Conwell Theological Seminary, 1998).

encourage her good works of music and door-to-door evangelism (usefulness and significance), and to help her to progress in her ministries (empowerment).

The two greatest attributes of God reflecting the *Imago Dei*, are love and truth. This church has an abundance of truth, but lacks the skills and perhaps the motivation for Christ-like love for individual sheep outside of established social network at this point. It will be up to the pastors in the power of the Holy Spirit to change that. Without healthy assimilation, displaying the attributes of the *Imago Christi*, newcomers drift in... and drift out.

Worship Music

Sacred music can also reflect the image of God. Songs can be powerful teaching tools to relate the attributes of God, His primary, secondary, and tertiary gifts and the fulfilling of the basic needs of the human personality to bring a person back to God. The words of the song given below illustrate this principle. Then the words will be analyzed by placing them in a chart with the lyrics in the left column, the Bible verse in the center column, and the attribute, gift, or need in the right column.

The words of the song, “You Have Raised Me High,” are given below:

YOU HAVE RAISED ME HIGH²⁷⁹

By Barbara Vannah

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(VERSE 1)

Glory in the highest is Jesus My King

His face like the shining sun in its brilliance

Jesus the Morning Star, Creator of the universe

Who am I that You seated me in the heavenly realms with You?

Who am I that You bestowed on me

every spiritual blessing in the heavenly realms?

(REFRAIN)

You said that I am Your child and I am Your friend

I am Your servant, beloved in Your heart.

I am Your warrior my victory's assured

For You have raised me, You have raised me, You have raised me high.

(VERSE 2)

Jesus seated on the throne; the radiance of God's glory

In Him I have overcome through His blood and righteousness

Jesus the First and Last who holds the keys of life and death

Who am I that You've given me white robes in sinless power?

Who am I that You've lavished on me the surpassing riches
of your glorious grace?

(VERSE 3)

Lion of Judah You are Faithful and True

Armies in the heavens all bow to You

King of kings and Lord of lords, Conqueror to rule the nations

Who am I that You've chosen me abiding with me forever?

Who am I that You've empowered me with full armor of God
To be strong in Your might?

The following table divides up the words of the song, lists which Scripture verse they refer to, and then designates either an attribute of God, an attribute in the regenerated human personality, or a fulfilled need of the human personality. Of course, more than one attribute or need may actually be involved, but for the sake of brevity only

²⁷⁹ See Appendix 2 for the musical scores.

one or occasionally two will be mentioned. Note that the first half of each verse focuses on God, while the second half refers to the believer in relationship with Him.

TABLE 6.2. Analysis of Worship Song

| <u>WORDS OF SONG</u> | <u>SCRIPTURE</u> | <u>IMAGO DEI and FULFILLING NEEDS OF PERSONALITY</u> |
|--------------------------------------|--------------------------|---|
| Glory in the highest | Luke 2:14 | Glory in God |
| Is Jesus My King | Dan 2:44; John 18:36, 37 | Sovereignty in God |
| His face like the shining sun | Rev 1:16 | Glory in Christ |
| In its brilliance | Rev 1:16 | Glory in Christ |
| Jesus the Morning Star | Rev 22:16 | Supremacy of Christ |
| Creator of the universe | Col 1:16 | Creativeness of Christ |
| Who am I that You seated me | Eph 2:6 | Worth |
| In the heavenly realms with You? | Eph 2:6 | Empowerment |
| Who am I that You bestowed on me | Eph 1:3 | Worth |
| Every spiritual blessing | Eph 1:3 | Empowerment |
| In the heavenly realms? | Eph 1:3 | Worth, Security |
| (Refrain) | | |
| You said that I am Your child | John 1:12 | Belonging |
| And I am Your friend. | John 15:15 | Intimacy |
| I am Your servant | John 12:26 | Usefulness |
| beloved in Your heart. | John 15:9 | Love |
| I am Your warrior | Eph 6:10-18 | Empowerment |
| My victory's assured | Rom 8:37 | Security, Victory |
| For You have raised me, | Eph 2:6 | Worth |
| You have raised me, | Eph 2:6 | Usefulness, Significance |
| You have raised me high. | Eph 2:6 | Empowerment |
| Jesus seated on the throne | Rev 3:21; 4:2; 7:17 | Glory |
| The radiance of God's glory | Heb 1:3 | Sovereignty of Christ |
| In Him I have overcome | 1 John 5:4-6 | Glory of Christ |
| Through His blood and righteousness | 2 Cor 5:21 | Empowerment |
| Jesus the First and Last | Rev 2:8 | Purity |
| Who holds the keys of life and death | Rev 1:18 | Supremacy of Christ |
| Who am I that You've given me | Rev 7:9 | Power of Christ |
| White robes in sinless power? | Eph 1:18-20, 1 John 1:7 | Worth |
| Who am I that You've lavished on me | Eph 1:6-8; | Purity, Empowerment |
| The surpassing riches | 2: 8; 3:8; 3:16 | Worth |
| Of Your glorious grace? | Eph 1:6 | All needs of personality Are fulfilled in His riches And grace upon us. |
| Lion of Judah | Rev 5:5 | Power of Christ |
| You are Faithful and True | Rev 19:11 | Faithfulness and Truthfulness of Christ |
| Armies in the heavens | Rev 19:14 | Sovereignty |
| All bow to You | Is 45:23 | Sovereignty of Christ |
| King of kings and | Rev 19:16 | Sovereignty of Christ |

| | | |
|-----------------------------------|---------------------|-----------------------|
| Lord of lords | Rev 19:16 | Sovereignty of Christ |
| Conqueror to rule the nations | Rev 19:15; 1:26, 27 | Success of Christ |
| Who am I that You've chosen me | Eph 1:4 | Worth |
| Abiding with me forever? | John 14:16-20 | Security, Possession |
| Who am I that You've empowered me | Eph 1:18-20 | Empowerment |
| With full armor of God | Eph 6:10-18 | Protection |
| To be strong in Your might? | Eph 6:10 | Strength, Security |

The above song is based on the underlying theme that the basic needs of the human personality are fulfilled in the many aspects of the Imago Dei, including the attributes of God. Knowing God is inextricably related to knowing the truth about oneself. Being loved and chosen by God bestows great worth. “You’ve chosen me... You said that I am Your child and I am Your friend.” Being a child of God gives eternal, intrinsic worth that can never be taken away. “You’ve given me white robes in sinless power.” In Jesus’ power the believer has great power. Being a child of the King of kings makes the believer royalty, a prince or princess in the heavenly palace, which bestows great worth and significance. What we do with our lives as His child, His servant, His warrior, and especially, His friend will count for eternity. This song touches on the primary needs of the human personality of knowing God and living in a close relationship with Him. Other secondary needs such as meaning, power, usefulness, significance, intimacy, belonging, possession, security, and worth are woven into the meaning of the lyrics.

In Appendix B, the musical scores for “You Have Raised Me High” for voice (guitar and keyboard), piano, and violin (or flute) are given. It would be the joy of this author to have anyone copy and use the lyrics and music for the glory of God.

Summary

Mental health of the human personality is directly proportional to its ascent into the Imago Dei. A major restructuring takes place as part of the Imago Dei, the communicable attributes of God, are reformed in the personality. God's primary attributes of truth and love flowing into His secondary attributes are recreated in the regenerated soul which becomes enlightened and empowered for progressive effective interaction with reality and relationships. Out of God's attributes which form His character come His laws which also guide the reformation. As His attributes are infused into the personality, the deepest needs are met. The most important need of the human soul is to know God and come into an intimate, eternal relationship with Him. The major needs of the personality are meaning, growth, power, usefulness, significance, security, intimacy, belonging, possession, and worth. There are corresponding, energizing emotions of pleasure such as peace, joy, enthusiasm, love, or appropriate negative emotions such as anger or fear all of which are constructive. All of God's attributes are summarized in holiness. As the attributes are reformed, a harmonious, unified, synergistic integrity develops in the personality. God's power for reformation in the regenerated soul works directly through the Holy Spirit, but also indirectly through structural gifts He has bestowed: the individual, marriage, family, community, nation, and world. The more the attributes of God permeate the structure the more edifying it becomes to the human personality.

Conversely, when the antipathies of God's attributes are reformed in the human personality then fragmentation, compartmentalization, incongruencies, inconsistencies etc. cause disintegration from mental disorder away from God's order. The laws of God

are ignored. Reality-testing, relationships, and reactivity spiral in negative feedback cycles. The basic needs of the personality are unfulfilled. Meaninglessness, deterioration, powerlessness, uselessness, insignificance, insecurity, loneliness, betrayal, poverty of spirit, and/or lack of worth bring corresponding emotions of pain such as anxiety or inappropriate fear or anger, depression, or an array of others which warn the soul that needs are not being met. The person may return to God and find fulfillment or turn inward for personal solutions which can lead to increased defenses which block reality and relationships, increase of symptoms, and eventually, psychopathology. External structures such as marriage, family, church, and community etc. which are infected with the antipathies become detrimental to the human personality.

Mental order is determined by God's order. Especially in the Imago Dei His attributes define His character. His character through His attributes when reformed in the human personality predestines the person to the pinnacle of mental health. All this is designed to bring the individual to the summit of life; a deep, enduring, intimate relationship with God, the Three in One.

APPENDIX ONE
314 VERSES DENOTING POSSESSION

| | |
|---|------------|
| I will take you for My people, and I will be your God; and you shall know that I am the Lord your God... | Exod 6:7 |
| The Lord is my strength and song, And He has become my salvation; | |
| This is my God, and I will extol Him. | Exod 15:2 |
| I, the Lord, am your healer. | Exod 15:26 |
| You shall know that I am the Lord your God. | Exod 16:12 |
| I am the Lord your God. | Exod 20:2 |
| They shall know that I am the Lord their God. | Exod 29:46 |
| I am the Lord your God. | Lev 11:44 |
| I am the Lord... to be your God. | Lev 11:45 |
| I am the Lord your God. | Lev 18:4 |
| I am the Lord your God. | Lev 19:3 |
| I am the Lord your God. | Lev 19:4 |
| I am the Lord your God. | Lev 19:10 |
| I am the Lord your God. | Lev 19:25 |
| I am the Lord your God. | Lev 19:31 |
| I am the Lord your God. | Lev 19:34 |
| I am the Lord your God. | Lev 19:36 |
| I am the Lord your God. | Lev 20:7 |
| I am the Lord your God. | Lev 20:24 |
| ... to be your God. I am the Lord. | Lev 22:33 |
| I am the Lord your God. | Lev 23:22 |
| I am the Lord your God. | Lev 23:43 |
| I am the Lord your God. | Lev 24:22 |
| I am the Lord your God. | Lev 25:17 |
| I am the Lord your God. | Lev 25:38 |
| I am the Lord your God. | Lev 25:55 |
| I am the Lord your God. | Lev 26:1 |
| I will also walk among you and be your God, And you shall be my people. | Lev 26:12 |
| The Lord our God... | Deut 1:6 |
| The Lord your God... | Deut 1:10 |
| The Lord our God... | Deut 1:19 |
| The Lord our God... | Deut 1:20 |
| The Lord your God... | Deut 1:26 |
| The Lord your God... | Deut 1:30 |
| The Lord your God... | Deut 1:31 |
| The Lord your God... | Deut 1:32 |
| The Lord your God... | Deut 2:7 |

| | |
|---|-----------|
| The Lord our God... | Deut 2:29 |
| The Lord your God... | Deut 2:30 |
| The Lord your God... | Deut 2:33 |
| The Lord our God... | Deut 2:36 |
| The Lord our God... | Deut 2:37 |
| The Lord our God... | Deut 3:3 |
| The Lord your God... | Deut 3:18 |
| The Lord your God... | Deut 3:20 |
| Your eyes have seen all the Lord your God has done... | Deut 3:21 |
| The Lord your God is the one fighting for you. | Deut 3:22 |
| The Lord your God... | Deut 4:2 |
| The Lord your God... | Deut 4:3 |
| The Lord your God... | Deut 4:4 |
| The Lord my God... | Deut 4:5 |
| The Lord our God... | Deut 4:7 |
| The Lord your God... | Deut 4:10 |
| The Lord your God... | Deut 4:19 |
| The Lord your God... | Deut 4:21 |
| The Lord your God... | Deut 4:23 |
| The Lord your God... | Deut 4:23 |
| The Lord your God... | Deut 4:24 |
| The Lord your God... | Deut 4:25 |
| The Lord your God... | Deut 4:29 |
| The Lord your God... | Deut 4:30 |
| The Lord your God... | Deut 4:31 |
| The Lord your God... | Deut 4:34 |
| The Lord our God... | Deut 5:2 |
| I am the Lord your God... | Deut 5:6 |
| I, the Lord your God... | Deut 5:9 |
| The Lord your God... | Deut 5:12 |
| The Lord your God... | Deut 5:14 |
| The Lord your God... | Deut 5:15 |
| The Lord your God... | Deut 5:15 |
| The Lord your God... | Deut 5:16 |
| The Lord our God... | Deut 5:24 |
| The Lord our God... | Deut 5:25 |
| The Lord our God... | Deut 5:27 |
| The Lord our God... | Deut 5:27 |
| The Lord your God... | Deut 5:32 |
| The Lord your God... | Deut 5:33 |
| The Lord your God... | Deut 6:1 |
| The Lord your God... | Deut 6:2 |
| The Lord our God, the Lord is one! | Deut 6:4 |
| The Lord your God... | Deut 6:5 |
| The Lord your God... | Deut 6:10 |
| The Lord your God... | Deut 6:13 |

| | |
|----------------------|------------|
| The Lord your God... | Deut 6:15 |
| The Lord your God... | Deut 6:15 |
| The Lord your God... | Deut 6:16 |
| The Lord your God... | Deut 6:17 |
| The Lord our God... | Deut 6:20 |
| The Lord our God... | Deut 6:24 |
| The Lord our God... | Deut 6:25 |
| The Lord your God... | Deut 7:1 |
| The Lord your God... | Deut 7:2 |
| The Lord your God... | Deut 7:6 |
| The Lord your God... | Deut 7:6 |
| The Lord your God... | Deut 7:9 |
| The Lord your God... | Deut 7:12 |
| The Lord your God... | Deut 7:16 |
| The Lord your God... | Deut 7:19 |
| The Lord your God... | Deut 7:19 |
| The Lord your God... | Deut 7:20 |
| The Lord your God... | Deut 7:21 |
| The Lord your God... | Deut 7:22 |
| The Lord your God... | Deut 7:23 |
| The Lord your God... | Deut 7:25 |
| The Lord your God... | Deut 8:1 |
| The Lord your God... | Deut 8:5 |
| The Lord your God... | Deut 8:6 |
| The Lord your God... | Deut 8:7 |
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| The Lord your God... | Deut 9:16 |
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| The Lord your God... | Deut 10:9 |
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| The Lord your God... | Deut 10:14 |
| The Lord your God... | Deut 10:17 |
| The Lord your God... | Deut 10:20 |
| He is your God... | Deut 10:21 |
| The Lord your God... | Deut 10:22 |
| The Lord your God... | Deut 11:1 |

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| The Lord your God... | Deut 28:9 |
| The Lord your God... | Deut 28:13 |
| The Lord your God... | Deut 28:15 |
| The Lord your God... | Deut 28:52 |
| The Lord your God... | Deut 28:53 |
| The Lord your God... | Deut 28:58 |
| The Lord your God... | Deut 28:62 |
| The Lord your God... | Deut 29:10 |
| The Lord your God... | Deut 29:12 |
| The Lord your God... | Deut 29:12 |
| That He may establish you today as His people and that | |
| He may be your God | Deut 29:13 |
| The Lord our God... | Deut 29:15 |
| The Lord our God... | Deut 29:18 |
| The Lord our God... | Deut 29:29 |
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| The Lord your God... | Deut 30:5 |
| The Lord your God... | Deut 30:6 |
| The Lord your God... | Deut 30:7 |
| The Lord your God... | Deut 30:9 |
| The Lord your God... | Deut 30:10 |
| The Lord your God... | Deut 30:10 |
| Love the Lord your God... | Deut 30:16 |
| The Lord your God... | Deut 30:16 |
| The Lord your God... | Deut 30:20 |
| The Lord your God... | Deut 31:3 |
| The Lord your God... | Deut 31:5 |
| The Lord your God... | Deut 31:11 |

The Lord your God...
The Lord your God...
The Lord your God...

Deut 31:12
Deut 31:13
Deut 31:26

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APPENDIX TWO
WORSHIP MUSIC SCORES

Song: “You Have Raised Me High” by Barbara Vannah

Note:

The “Voice” score (3 pages) can be used for a soloist, guitar, and/or keyboard.

The “Piano” score (2 pages) can also be used for keyboard.

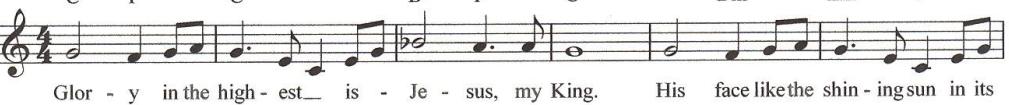
The “Violin” score (1 page) can also be used for a flute.

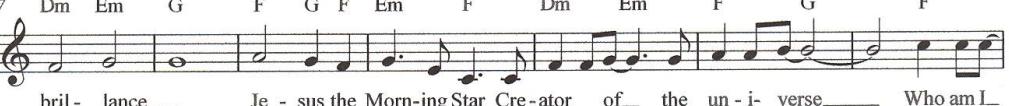
YOU HAVE RAISED ME HIGH

Copyright © 2007

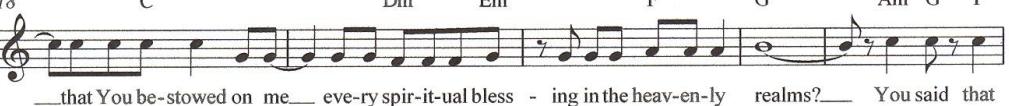
Barbara Vannah

Moderate

Voice 

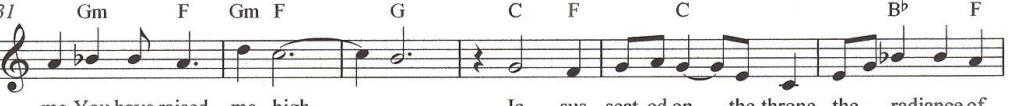
Voice 

Voice 

Voice 

Voice 

Voice 

Voice 

37 C Dm Em F Dm Em G
Voice God's glory... In Him I have over- come through His blood and right- eous- ness...

42 F G F Em F Dm Em F G F
Voice Je - sus the First and Last who holds the keys of life and death. Who

47 C F G C F C
Voice am I that You've give - en me white robes in sin-less power Who am I that You've lav- ished

52 Dm Em F G Am G F C
Voice on me the sur-pass - ing rich - es of Your glor-i - ous grace? You said that I am Your child

57 F C F C F G F C
Voice and I am Your friend. I am Your ser-vant be-loved in Your heart. I am Your war- rior

61 F C Gm F Gm F Gm F Gm F
Voice my victory's assured for You have raised me, You have raised me, You have raised me high

66 G C F C B^b F C Dm
Voice Li - on of Ju - dah You are Faith - ful and True. Arm - ies

72

Voice

Em F Dm Em G F G F Em F

in the heav- ens____ all bow to You.____ King_ of kings and Lord of Lords

77

Voice

Dm Em F G F C F G

Con- queror to rule the na- tions____ Who am I that You've chos-en me a- biding with me

82

Voice

C F C Dm Em

for- ever____ Who am I that You've em-pow- ered me with full ar-mor of God

86

Voice

F G Am G F C F C F

to be strong in Your might?.. You said that I am Your child and I am Your friend... I am

91

Voice

C F G F C F C Gm

Your ser- vant be-loved in Your heart... I am Your war- rior my vict-ory's as-sured for You

95

Voice

F Gm F Gm F G C

have raised me, You have raised me, You have raised me high

YOU HAVE RAISED ME HIGH

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Barbara Vannah

Piano

Pno.

Pno.

Pno.

22 Gsus⁴ F C F C F C F F⁹

Pno.

26 G F F⁹(omit3) C F C Gm F Gm F Gm

Pno.

31 F Gm F G 1.2. 3. Cma⁹ G^{II} C F G

Pno.

36 C F G C

Pno.

YOU HAVE RAISED ME HIGH

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Barbara Vannah

Moderate

Violin

6

12

16

20

25

30

35

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VITA

Barbara Vannah was born in 1949 in Kentucky, USA on a small farm. Her family moved to California when she was five. She attended the University of California at Davis where she received a bachelor of science degree in biology and a bachelor of arts in psychology. After graduation she spent two years in the Peace Corps teaching high school biology, chemistry, and physics. Then she attended Wheaton Graduate School and received a masters degree in theology and a masters degree in counseling while working in the biology department at Wheaton College. She married Stephen Vannah and after two years in the pastorate in Indiana they joined SIM, an international, interdenominational mission board, to do church planting among the unreached Muslim people of the Wolof tribe in Senegal, West Africa for ten years. They had the joy of two daughters, Esther and Sarah. Later, Stephen took the position of Northeast Director for SIM in the States and currently pastors a church. Barbara has a private practice in counseling and is the music director in their church. Stephen and Barbara have been married for thirty-one years. After three years of study, Barbara received her Doctor of Ministry in January of 2008.